# Etiquettes of Azaan and Iqaamat
## Virtues laws and proofs

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(May Allaah Protect all)

# Azaan and Iqaamah
## Virtues, Laws and Proofs

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Azaan

**الله أكبر الله أكبر**

**الله أكبر الله أكبر**

Allaah is the Greatest, Allaah is the Greatest
Allaah is the Greatest, Allaah is the Greatest

**أشهد أن لا إله إلا الله**

**أشهد أن لا إله إلا الله**

I testify that there is no deity but Allaah
I testify that there is no deity but Allaah

**أشهد أن محمد رسول الله**

أشهد أن محمد رسول الله

I testify that Muhammad is the Rasul-Messenger of Allaah
I testify that Muhammad is the Rasul-Messenger of Allaah

حيّ على الصلوة

حيّ على الصلوة

Come to Salaah (Prayer)
Come to Salaah (Prayer)

حيّ على الفلاح

حيّ على الفلاح

Come to Success
Come to Success

الله أكبر الله أكبر

Allaah is the Greatest, Allaah is the Greatest

لا إله إلا الله

There is no deity of worship but Allaah

## Addition in the Fajr Azaan

ألصلوة خير من النوم

ألصلوة خير من النوم

Salaah is better than sleep
Salaah is better than sleep

## Addition in Iqaamah

قد قامت الصلوة

**قد قامت الصلوة**

Salaah has begun
Salaah has begun

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**Foreword**

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بسم الله الرحمن الرحيم

الحمد لله وكفى وسلام على عباده الذين اصطفى ، أما بعد

The Azaan and Iqaamah called out five times a day is a da’wah (call) towards Allaah. According to general understanding, it is a special call, i.e. a call to Salaah. However, as far as the subject matter (of the Azaan) is concerned, it is also a general da’wah, i.e. it is also a da’wah to Deen (religion). Allaah | states,

وَمَنْ أَحْسَنُ قَوْلا مِمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ

[ فصلت:٣٣]

*Whose speech can be better than the one who calls (others) towards Allaah (by inviting them towards Islaam and good deeds), who (practises what he preaches when he also) performs righteous deeds, and (humbly) says, “I am from the Muslims (those who submit to Allaah).”*

Indeed, there can never be a better person! Therefore, every person should call people towards Allaah. The responsibility of calling others towards Deen by means of speech and action falls upon every believer considering their believing status. The Azaan is one of the best methods of this call. The entire call to Deen is included in the Azaan, because the foundational belief in Deen is Tauheed (oneness of Allaah ) and Risalah (messenger ship of Nabi ρ. The first result of Tauheed is the magnificence and greatness of Allaah. Consequently, the Azaan commences with the announcement of the greatness of Allaah, then Tauheed, and after that the Risalah of Nabi ρ is declared. These two foundational beliefs are collected in the Kalima Tayyiba (Pure Word). The Kalima Tayyiba is:

لا إله إلا الله     محمد رسول الله

There is none worthy of worship but Allaah, and Muhammad ρ is the Rasul-Messenger of Allaah.

A person becomes a believer upon acceptance of these two fundamentals. It then becomes his responsibility to follow the Deen that Hadhrat Muhammad ρ brought from Allaah and gave to the people. This is because this Deen is from his Creator and Sovereign. There is great detail to this Deen, and it is made up of a few parts. The following advice was written by Hadhrat Umar τ to the governors of the various provinces during his khilafah,

إن أهم أمركم عندي الصلوة ، فمن حفظها وحافظ عليها حفظ دينه ، ومن ضيعها فهو لما سواها أضيع (مؤطا مالك)

*Indeed, from all your matters, the most important according to me is Salaah. The person who guards it and is punctual upon it will protect his Deen. And he who destroys it will destroy other things to a greater degree.*[1]

For this reason, the third call after Tauheed and Risalah is that of Salaah. After that, the benefit of Salaah is explained. And that is, success in this world and the hereafter. The benefit that one would attain in the hereafter is quite apparent, and the worldly benefit is hidden in it. People do not understand this. People are under the impression that success in this world is linked to wealth. However, if people think carefully, then (they will understand) that worldly success is not linked to wealth. It is linked to contentment of heart. A person can have great wealth, but if he has no contentment of heart, then that wealth is nothing. And if a person has enough to fulfil his

[1] Mu'atta Imam Malik

needs or he has nothing at all, but he has contentment of heart, then he is the king of kings in both the worlds. **Contentment of heart is attained through Salaah.** The reason for this is that the most important purpose of Salaah is the remembrance of Allaah. Allaah states,

وَلَذِكْرُ اللَّهِ أَكْبَرُ

*Without doubt, the Dhikr of Allaah is greatest (greater than other forms of worship that are devoid of Allaah's remembrance).*

There is no other way to attain contentment of heart. Allaah states,

أَلا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

*Behold! Hearts are contented with the Dhikr of Allaah (contentment of the heart is one of the greatest benefits of Dhikr, which removes distress and restlessness from the heart).*

In summary, the person who has contentment of heart in this world is indeed fortunate. **This is attained through the remembrance of Allaah, and Salaah is the greatest and best method of remembering Allaah.** For this reason, those who desire contentment of heart, come to Salaah. From it you will attain this wealth.

The magnificence and greatness of Allaah is announced once again at the end, and this call is completed by announcing the oneness of Allaah. A sentence is added to the Azaan of Fajr and the Iqaamah, taking the time and moments into consideration. It is our misfortune that in our non-Arabic societies, because we do not understand Arabic, we cannot fathom the importance of this announcement.

Then, this announcement is not only for us. Those who are away from Allaah are given the invitation to the foundational beliefs of Islaam and its practices five times a day. They are made aware of its benefits and blessings. It is because of this that this call is very heavy upon shaytaan. He runs frantically away from it.

It is quite apparent that an announcer should be chosen for such an important call. It is always the case that according to the importance of the duty, the person to carry it out is chosen. Also, **there are laws and etiquettes for this call. There was a need for a book that would discuss the laws of Azaan and Iqaamah at length together with their proofs.** It would also be simple so that people from every corner of society can benefit from it.

I am very happy to know that our honourable brother, Maulana Muhammad Amin Palanpuri – teacher at Darul Ulum Deoband – has given attention to this, and has written a detailed, yet comprehensive book. I have thoroughly studied this book. **According to my understanding, all the laws explained here are correct.** A detailed reference is provided for every law explained. It is also worthy of note that at various places, ahadith have been mentioned, by means of this, the enjoyment of the book is doubled. **There is no book that is so detailed and backed by proof in any Islaamic library according to my knowledge.** Nothing can be said that would be the final statement, but we can definitely say that this book is a great addition to the Islaamic libraries. May Allaah accept this effort of the author and may He make it of benefit to the ummah.

**وصلى الله على النبي الكريم والحمد لله رب العلمين**

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## Author’s Preface

**بسم الله الرحمن الرحيم**

**الحمد لله الذي كتب على عباده الصلوة كتابا موقوتا ، والصلوة والسلام على رسوله الذي بعث داعيا إلى الله بإذنه وسراجا منيرا، وعلى آله وأصحابه الذين سيماهم في وجوههم بهجة وسرورا ، أما بعد**

**Salaah is the most important duty commanded by Allaah. It is the best method of attaining closeness to Allaah.** That is why it is quite apparent as to why those matters (Azaan and Iqaamah) that are linked to it are referred to as a symbol of Deen. Only the person who has taqwa and restraint will honour and respect it.

**وَمَنْ يُعَظِّمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ**

*Whoever honours (sincerely) the landmarks (distinctive signs) of (the Deen of) Allaah (which are unique to Islaam), then this (respect) is because of the Taqwa of hearts (respect for these landmarks denotes Taqwa in a person’s heart). [Surah Hajj 22:32]*

Due to ignorance of the reality, importance, greatness and virtue of this symbol (of Deen), it is understood to be the work of downtrodden people. Azaan is also understood to be just a call to Salaah, whereas it is a heavenly proclamation and an eloquent and effective invitation of Deen which is announced from every MMasjid five times a day. This is done so that Muslims do not fall prey to the non-Muslims invitations thereby ruining their end. **This importance of Azaan demands that our Muezzin be knowledgeable and virtuous, have a sweet voice and be religiously reliable.** Today, however, the Muezzins that are employed are generally unaware of the importance and virtue of Azaan and Iqaamah. There was a need for a book which would be specifically directed at the Muezzins and

Mutawallis, and generally to all Muslims about the reality, importance, greatness and virtue of Azaan.

The books available on this subject are not comprehensive. Some only discuss the virtues, while the laws are left. For this reason, the author took the name of Allaah and compiled this book. The following points were considered in compiling this book:

1. After explaining the reality, importance, virtues and blessings of Azaan and Iqaamah, all the etiquettes and laws as well as the customs and innovations related to the Azaan have been discussed. Effort has been made to collect all that is necessary and important.
2. Not just the references, but the texts of the various laws have been provided. Translation of these texts have been provided where necessary. This is more contenting for the reader.
3. After mentioning the fiqhi texts, the ahadith from which the jurists have drawn the ruling has been quoted. This is so that the source of the ruling is known and the reader will also benefit from the blessings of the ahadith.
4. The laws concerning which difference of opinion exists have been explained simply. The view that is most balanced has been chosen. Proof of it is provided that even those who are not well-read will be able to understand the reality of the law.
5. A speciality of this book is that upon compilation, it was presented to a famous personality in the scholarly world. Namely, the head lecturer of hadith at Darul Ulum Deoband, Maulana Sa'eed Ahmad Palanpuri. Not only did he correct the rulings, he corrected the calligraphy too. May Allaah reward him abundantly.

May Allaah make this book a means of correction and success for all and may He make it a means of salvation for the author. Amin.

Muhammad Amin Palanpuri
Khadim of Darul Ulum Deoband
15 Rajab 1408

## The History of Azaan and Iqaamah

**بسم الله الرحمن الرحيم**

When Rasulullaah ρ and the Sahabah ψ migrated from Makkah Mukarramah and settled down in Madinah Munawwarah and they began performing Salaah in congregation, then the need arose to decide on a special method of calling everybody once the time of Salaah drew near. This was so that everyone could be part of the congregation and no one could be deprived of the reward of performing Salaah in congregation.

Accordingly, Rasulullaah ρ gathered the people for consultation with them regarding this. Someone said that a **flag** should be raised. This would serve as a sign. Once people would look at it, they would inform others. Another person said that a **fire** should be lit on a high place. Someone else said that a **horn** should be used just as the Jews use it in their synagogues. Another person gave the opinion that a **bell** like that of the Christians could be used. However, Rasulullaah ρ did not express his liking for any of these methods. **In fact, he rejected some of these proposals on the basis of them being the ways of the non-Muslims.**

At the end of the meeting, Hadhrat Umar ⎞ presented the opinion that a person should go about in the streets calling the people once the time of Salaah came. The person should call using the following words,

**الصلوة جامعة**

*Salaah is going to begin*

Nabi ρ liked this method and chose Hadhrat Bilal ⎤ for this task. For some reason or the other, this method could not be implemented immediately. However, the worry that Nabi ρ had over this matter made many other Sahabah ψ concerned as well.

Consequently, Hadhrat Umar ⎤ was the first to see a dream with regards to this matter at hand, but he did not tell of this to Nabi ρ for some reason. This was until Abdullaah bin Zayd bin Abd Rabbihi ⎤ saw a dream with regards to the Azaan. The moment his eyes opened at the time of Tahajjud, he presented himself before Rasulullaah ρ and explained his dream. Nabi ρ said, “Allaah willing, this dream is true and it is from Allaah.”

All the Sahabah that were in the Masjid at that time as well as those who stayed near the Masjid gathered. Among them was Hadhrat Umar ⎤ who saw a similar dream twenty days earlier. Once Hadhrat Abdullaah ⎤ preceded him, he did not like to tell of his dream in that very same gathering. He thought to himself that Hadhrat Abdullaah ⎤ should not assume that I wish to snatch his virtue away. Hadhrat Abdullaah ⎤ was ill when he saw the dream. His voice was very soft too. For this reason, Nabi ρ told him to stand with Hadhrat Bilal ⎤ at the time of Fajr and teach him the words of Azaan so that he could call them out in a loud voice, for he had a loud voice. After this, everyone dispersed.

Once the time of Fajr entered, then according to the order of Rasulullaah ρ, Hadhrat Bilal ⎤ began calling out the Azaan. When the voice of Hadhrat Bilal ⎤ echoed in the stillness of the night and in the cover of the mountains, then an electric atmosphere came about. Ecstasy overcame Hadhrat Umar ⎤. He immediately came before Nabi ρ,

dragging his cloak. He said, “By the being who has sent you with the true Deen, I have seen the same dream like that of Abdullaah.” Nabi ρ replied, “All praise be to Allaah, but why did you not mention your dream when Abdullaah explained his?” Hadhrat Umar ⎫ said, “O Rasul-messenger of Allaah, Abdullaah surpassed and attained this virtue. That is why I felt ashamed to explain my dream.”

From that day onwards, this system of Azaan was established. Up until today it stands as a special sign of Islaam and the Muslims. Read the narrations below that explain of this.

Hadhrat Abdullaah bin Umar ⎫ says that once the Muslims came to Madinah (after Hijrah), they used to gather by assumption. No one used to call for Salaah. The Muslims therefore consulted concerning this. Someone said, “A bell like that of the Christians should be made.” Another person said that something like the horn of the Jews should be made. Finally, Hadhrat Umar ⎫ said, “Why ca not a person be sent to call everyone?” Upon this, Rasulullaah ρ said, “O Bilal! Be ready and call for Salaah.” [2]

Abu Umayr – the son of Hadhrat Anas ⎫ - narrates from one of his paternal uncles who was an Ansari, “When Nabi ρ was concerned over how should the people be gathered for Salaah, and what method should be adopted, then some people said that a flag should be raised aloft. Once people see it, they will inform everyone else. Rasulullaah ρ did not like this opinion. The narrator explains that mention of the horn of the Jews was also

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[2] Mishkaat vol.1 p.64

made before Rasulullaah ρ. Rasulullaah ρ said, “That belongs to the Jews and it is their way.” He therefore did not like this method. Then mention of the bell[3] was made. Rasulullaah ρ said, “That is the way of the Christians and it belongs to them.” The gathering ended upon this and everyone dispersed.

Hadhrat Abdullaah bin Zayd bin Abdi Rabbihi also went away. However, the great concern of Rasulullaah ρ also made him very worried. After a few days Abdullaah saw the dream about Azaan. Early that morning he came to Rasulullaah ρ and explained, “O Rasul-messenger of Allaah, **in a state of being half asleep somebody came to me** and mentioned the Azaan.

The narrator says that Hadhrat Umar bin Khattab ⎫ also saw a similar dream before him (Abdullaah bin Zayd). He (Umar ⎫) however kept silent about it for about twenty days. He (Umar ⎫) then told Rasulullaah ρ of it. Rasulullaah ρ asked Umar ⎫, “Why did you not tell me before?” Hadhrat Umar ⎫ said, “Because Abdullaah surpassed me, that is why I felt ashamed.”[4]

## A Detailed Answer

Muhammad – the son of Abdullaah bin Zayd – said that my father explained to me the following, “When Rasulullaah ρ gave the order that a bell should be made so that by means of it the call to Salaah can be made, then, a person who had a bell came in front of me (in a dream). I asked him, “O servant of Allaah! Are you selling this

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[3] The original word refers to a drum. Due to the fact that the Christians use a bell, it has been translated as bell here.

[4] Abu Dawud vol.1 p.71

bell?" He said, "What will you do with it?" I said, "We will sound it in order to gather people for Salaah." He said, "Shall I not show you something better than the bell for this purpose?" I said, "Definitely, tell me." He said, "You should say,

**ألله أكبر ألله أكبر ، ألله أكبر ألله أكبر، أشهد أن لا إله إلا ألله ، أشهد أن لا إله إلا ألله ، أشهد أن محمد رسول ألله ، أشهد أن محمد رسول ألله ، حيّ على الصلوة ، حيّ على الصلوة ، حيّ على الفلاح ، حيّ على الفلاح ، ألله أكبر ألله أكبر ، لا إله إلا ألله**

Hadhrat Abdullaah says that this person moved away from me after teaching the words of Azaan. After a little while he said, "When you commence the Salaah then say the Iqaamah."

Hadhrat Abdullaah says, "The moment morning arrived, I presented myself before Rasulullaah ρ and told him all that I saw in the dream. Rasulullaah ρ said, "Allaah willing, this dream is true." (He ordered me to) stand with Bilal ⎞ and teach him the words that you heard in the dream, and he should say these words aloud. This is because his voice is louder than yours. I subsequently stood with Bilal ⎞ and taught him the words while he called them out (as the Azaan).

Hadhrat Abdullaah says that upon hearing the Azaan, Hadhrat Umar ⎞ came hurriedly out of his home, dragging his cloak and said to Rasulullaah ρ, "By the being who has sent you with the true Deen, I have seen the same dream like that of Abdullaah." Rasulullaah ρ said, "All praise is for Allaah."[5]

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[5] Abu Dawud vol.1 p.72

Note: Some narrations explain that Hadhrat Abu Bakr ⎫ and other Sahabah ψ saw dreams pertaining to the Azaan. These narrations, however, are not established according to the hadith scholars.[6]

**The Legitimacy of Azaan in the light of the Order of Nabi ρ and the Qur'an**

The legitimacy and permissibility of Azaan is not only proven through a dream. **This is because the dream of anyone besides a Rasul-Nabi-messenger does not stand as indisputable proof.** The legitimacy of Azaan and Iqaamah is first and foremost established through the approval of Rasulullaah ρ and his subsequent order. The Qur'an then ratified this in the following verse:

**يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ**

The following is explained in Ma'arif us Sunan:

**كان العمل بأمر النبي صلى الله عليه وسلم لا برؤيا صحابي فقط ، ثم تلاه الوحي المتلو في التنزيل بتقريره وتصديقه ، فآل منتهى التشريع إلى وحي متلو (معارف السنن ٢□١٦٩)**

The action of Azaan is established through the order of Nabi ρ, not only through the dream of the Sahabi. The Qur'an then ratified the order of Rasulullaah ρ. So, in essence, the legitimacy of Azaan is proven through the Qur'an.[7]

**The Comprehensiveness of the Azaan and Iqaamah**

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[6] Fath al Bari vol.2 p.78, Ma'arif us Sunan vol.2 p.169
[7] Ma'arif us Sunan vol.2 p.169

Outwardly, the Azaan and Iqaamah is an announcement and invitation to Salaah. However, Allaah inspired such words (for this call) that encapsulate the soul of Islaam and the foundational principles of Deen. The being and qualities of Allaah is the most important of all Islaamic teachings. There can be no better words than ‘Allaah is the greatest, Allaah is the greatest’ to announce this Islaamic viewpoint. After that comes the aspect of Tauheed. There can be no words better than ‘I testify that there is no deity but Allaah’ as far as brevity and effect is concerned. After this reality has been clarified that there is no deity but Allaah, then the question arises, what path should we adopt in order to reach Allaah? There can be no better words to reply to this other than ‘I testify that Muhammad (ρ) is the Rasul-messenger of Allaah’. After this, the call to Salaah is given by means of ‘Come to Salaah’ which is the best method of worshipping Allaah and connecting oneself to him. Then, by means of ‘Come to success’ it is announced that this path is the one of success. Those that choose another path will not be successful. This sentence contains the belief of the hereafter. It is done with such words that not only does one come to know of the belief of the hereafter, but it becomes the most important and most thought provoking aspect of a person’s life. In the end, it is once again announced that greatness and majesty belongs only to Allaah. He is the true deity, without any partner. People should therefore make His pleasure their objective.

Ponder, how has the words of Azaan encapsulated all the foundational principles of Deen? What a comprehensive invitation! What an enlivening, effective call! It is as though this eloquent and heart rending invitation is given five times a day from every Masjid, so that people do not

fall prey to invitations of the non-Muslims and destroy their end.[8]

## The Virtues of Azaan, Iqaamah and the Muezzin

Many ahadith explain the virtues of Azaan, Iqaamah and the Muezzin. We present a few below:

(1) Hadhrat Abu Hurayrah ⎤ narrates that Rasulullaah ρ said, “When the Azaan is called out, then shaytaan turns on his heels and runs away while passing wind. He runs to such a distance from which he cannot hear the Azaan. When the Azaan is completed, he returns. When the Iqaamah is called out, he runs away. When the Iqaamah is completed, he returns. He whispers in the hearts of men, saying, ‘think of this, this of that’, such things that men do not remember. He does this to such an extent that people do not remember how many rak’ahs they have performed.[9]

(2) Hadhrat Jabir ⎤ says that I heard Nabi ρ saying: “When shaytaan hears the call to Salaah (Azaan), then he runs away the distance of ‘Rauha’.” The narrator explains that Rauha is 36 miles from Madinah.[10]

**Commentary:** The summary of both these narrations is that in reality, Azaan and Iqaamah is the announcement of Tauheed and Imaan. Both of these (Tauheed and Imaan) are very beloved to Allaah. His servants hurry to the Masjid upon hearing the Azaan. These things, however, are like shrapnel to shaytaan. He cannot tolerate it. It is for

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[8] Adapted from Ma’arif ul Hadith vol.3 p.154
[9] Mishkaat vol.1 p.64
[10] Mishkaat vol.1 p.66

this reason that when the Azaan is called, then shaytaan runs from there just as a donkey does when it sees a lion.

(3) It is narrated from Hadhrat Abu Sa'eed Khudri τ that Rasulullaah ρ said, "Wherever the voice of the Muezzin reaches, (upto there) all the jinnaat and men and everything else that hears the voice of the Muezzin, all of them will testify in favour of him on the Day of Qiyaamah."[11]

**Commentary:** Allaah I has given everything in the universe a portion of his recognition. Allaah I says,

وَإِنْ مِنْ شَيْءٍ إِلا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لا تَفْقَهُونَ تَسْبِيحَهُمْ

When the Muezzin calls out the Azaan, and he announces the magnificence and greatness of Allaah, Tauheed and risalah, as well as Islaamic teachings, then besides jinn and man, all other creations listen and understand. All these creations will give testimony in favour of the Muezzin that he gave this call. This is indeed a great virtue for the Azaan and the Muezzin.

وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ

(4) Hadhrat Mu'awiya τ says that I heard Rasulullaah ρ saying,

المؤذنون أطول الناس أعنقا يوم القيامة

"The Muezzins will have the longest necks on the Day of Qiyaamah."[12]

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[11] Mishkaat vol.1 p.64
[12] Mishkaat vol.1 p.64

**Commentary:** The glad-tidings mentioned in this hadith will happen this way that on the Day of Qiyaamah, the Muezzins will be made to sit upon mounds of musk. Due to this, they will be higher than everyone else.

(5) It is narrated by Hadhrat Abdullaah bin Umar ⎫ that Rasulullaah ρ said, “There will be three types of people that will be seated on musk on the Day of Qiyaamah. (i) The slave who fulfilled the rights of Allaah as well as those of his master, (ii) An Imam with whom the people are pleased with (on account of his good disposition), (iii) The person who called out the Azaan for the five times daily Salaah.[13]

(6) Hadhrat Abdullaah bin Abbas ⎫ narrates that Rasulullaah ρ said, “Freedom from the fire of hell is written for the person who called out the Azaan for seven years with the intention of reward.” [14]

**Commentary: The secret behind the great virtues mentioned in these ahadith is that the Azaan is an important symbol of Imaan and Islaam.** As far as its meaning and sequence is concerned, it is an eloquent and comprehensive invitation and call to Islaam. The Muezzin is the caller and it is as if he is the caller and proclaimer of Allaah. It is sad to note that we have totally forgotten this reality today and calling the Azaan has become a lowly work. May Allaah forgive us of this great, collective sin, and may He grant us the ability to repent and reform.[15]

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[13] Mishkaat vol.1 p.65
[14] Mishkaat vol.1 p.65
[15] Ma’arif al Hadith vol.3

## The Blessings of Azaan

The locality in which the Azaan is called out is saved from the punishment of Allaah and calamities for that day.

Hadhrat Anas narrates that Rasulullaah ρ said,

إذا أذن في قرية أمنها الله عز وجل من عذابه ذلك اليوم (ترغيب)

"When the Azaan is called out in any locality then Allaah saves that locality from His punishment on that day."[16]

## The Different Methods of Azaan

There are various ways of calling out the Azaan narrated in the ahadith.

(1) ألله أكبر should be called out four times, and all the other sentences should be called out once. Lastly, لا إله إلا ألله should be called out once. In this way, the Azaan will comprise of fifteen sentences.

This method is narrated by Hadhrat Abdullaah bin Zayd .

The Ahnaf and Hanabila adopt this method of Azaan.

(2) First, ألله أكبر should be called out four times. Then أشهد أن لا إله إلا ألله and أشهد أن محمد رسول ألله twice in a low tone. After that, أشهد أن لا إله إلا ألله and أشهد أن محمد رسول ألله should be again

[16] Targhib of Mundhiri vol.1 p.182

called out in a loud voice. The rest of the sentences should be called out twice. Lastly, لا إله إلا ألله should be called out loudly. In this method, the sentences of Azaan would total nineteen.

This Azaan is referred to as the one of 'Tarji''. Imam Shafi'i ﺭ favoured this method. The meaning of tarji' is to repeat. This is because Hadhrat Abu Mahdhura ﺭ repeated أشهد أن لا إله إلا ألله and أشهد أن محمد رسول ألله. The second time he said them in a high voice. This is the background of tarji'.

Hadhrat Abu Mahdhura ﺭ explains that Rasulullaah ρ taught me the Azaan himself. He ρ said, say,

**ألله أكبر ألله أكبر ، ألله أكبر ألله أكبر، أشهد أن لا إله إلا ألله ، أشهد أن لا إله إلا ألله ، أشهد أن محمد رسول ألله ، أشهد أن محمد رسول ألله**

Rasulullaah ρ said, say it again,

**أشهد أن لا إله إلا ألله ، أشهد أن لا إله إلا ألله ، أشهد أن محمد رسول ألله ، أشهد أن محمد رسول ألله ، حيّ على الصلوة ، حيّ على الصلوة ، حيّ على الفلاح ، حيّ على الفلاح ، ألله أكبر ألله أكبر ، لا إله إلا ألله**[17]

(3) First, ألله أكبر should be called out twice. Then the shahadatayn should be called out twice in a low voice. Then the shahadatayn should be called out twice in a high voice. The rest of the sentences should be called out twice. Lastly, لا إله إلا ألله should be called out once. In this way, the Azaan would comprise of seventeen sentences, because

[17] Mishkaat vol.1 p.63

the initial takbeer is only called out twice. There is also tarji’. Imam Malik ﺭ prefers this method.

Hadhrat Abu Mahdhura ﺭ narrates that Rasulullaah ρ taught him the following Azaan,

**ألله أكبر ألله أكبر ، ألله أكبر ألله أكبر، أشهد أن لا إله إلا ألله ، أشهد أن لا إله إلا ألله ، أشهد أن محمد رسول ألله ، أشهد أن محمد رسول ألله**

**أشهد أن لا إله إلا ألله ، أشهد أن لا إله إلا ألله ، أشهد أن محمد رسول ألله ، أشهد أن محمد رسول ألله ، حيّ على الصلوة ، حيّ على الصلوة ، حيّ على الفلاح ، حيّ على الفلاح ، ألله أكبر ألله أكبر ، لا إله إلا ألله**[18]

**The Different Methods of Iqaamah**

There are different methods of Iqaamah narrated in the ahadith as well.

(1) First, ألله أكبر should be called out four times. Then the rest of the words of Azaan should be called out twice. After حيّ على الفلاح , قد قامت الصلوة should be called out twice. Then twice ألله أكبر and finally لا إله إلا ألله once. In this way, the Iqaamah will comprise of seventeen sentences. This is the most virtuous method according to the ahnaaf.

Hadhrat Abu Mahdhura ﺭ narrates that Rasulullaah ρ taught him nineteen sentences of Azaan and seventeen in Iqaamah.[19]

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[18] Muslim vol.1 p.165
[19] Mishkaat vol.1 p.63

(2) In the start as well as in the end ألله أكبر should be called out twice. Also, قد قامت الصلوة should be called out twice. The rest of the sentences should be called out once. In this way, the sentences of Iqaamah would total eleven. This method is preferred by Imam Shafi'i and Imam Ahmad. It is explained in the detailed answer of Hadhrat Abdullaah bin Zayd (quoted from Abu Dawud) that the angels said that when you commence Salaah then say,

ألله أكبر ألله أكبر، أشهد أن لا إله إلا ألله ، أشهد أن محمد رسول ألله ، حيّ على الصلوة ، حيّ على الفلاح ، قد قامت الصلوة ، قد قامت الصلوة ، ألله أكبر ألله أكبر ، لا إله إلا ألله

(3) In the start and the end ألله أكبر should be called out twice. All the other sentences should be called out once. Even قد قامت الصلوة should be called out once. In this way, the sentences would total ten. This method has been adopted by Imam Malik. Hadhrat Anas narrates:

أمر بلال أن يشفع ألأذان ويوتر ألإقامة

Hadhrat Bilal was commanded to say the Azaan in even number and the Iqaamah in an odd number.[20]

Imam Malik has deduced from this narration in this way that when Hadhrat Bilal was commanded to say the words of Iqaamah once, then قد قامت الصلوة was also referred to. This was the practice of the people of Madinah in the time of Imam Malik as well. **And this practice of the people of Madinah is a proof of shari'ah according to**

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[20] Muslim vol.1 p.164

**Imam Malik ‌.** However, Allamah Ibn al Qayyim says that to say **قد قامت الصلوة** just once is not established from Rasulullaah ρ. Allamah Ibn Abdul Barr Maliki says that in every condition **قد قامت الصلوة** should be said twice.

**The Best Method of Azaan and Iqaamah**

There is no doubt in the fact that all the various methods of Azaan and Iqaamah that are narrated in the ahadith are all authentic. The only difference of opinion is with regards to which one is most virtuous. Shah Waliullaah Dehlawi states most beautifully with regards to this,

**عندي أنها كأحرف القرآن ، كلها شاف كاف**

According to me, the different methods of Azaan and Iqaamah are like the various modes of recitation of the Qur'an. All of them are sufficient.[21]

**According to the Ahnaaf, the first of the above-mentioned methods (totalling fifteen sentences) is the most preferred and virtuous. The reason for this is that Hadhrat Bilal continued calling out the Azaan throughout the life of Rasulullaah ρ.** Even after the incident of the Abu Mahdhura's 'tarji'' Azaan, Hadhrat Bilal did not do tarji'. It becomes clear from the detailed story of Abu Mahdhura that the repetition (tarji') was not done as Azaan. **Also, the angels taught Hadhrat Abdullaah bin Zayd in the same manner as adopted by the Ahnaaf.**

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[21] Hujjatullah al Baligha vol.1 p.191

Similarly, the first of the above mentioned methods of Iqaamah (totalling seventeen sentences) is most preferred and virtuous according to the Ahnaaf. The reason for this is that upon return from Hunayn in the eighth year of the hijrah, Nabi ρ taught the Iqaamah to Abu Mahdhura ⎞ in this way. As far as the meaning of the following narration of Hadhrat Anas ⎞ is concerned,

أمر بلال أن يشفع ألأذان ويوتر ألإقامة

'Hadhrat Bilal ⎞ was commanded to say the Azaan in even number and the Iqaamah in an odd number'[22] , the Ahnaaf state that the sentences of the Azaan should be called out in two breaths, and the sentences of Iqaamah should be called out in one breath, i.e. أشهد أن لا إله إلا ألله should be called out twice in two separate breaths. In Iqaamah, these two sentences will be called out in a single breath. It is a requirement of Azaan that it is called out with 'Tarassul'.[23](slowly) It is a requirement of Iqaamah that it be called out with 'Isra''.[24](quickly) The reason for this is that the objective of Azaan is to inform those who are not present and are involved in some activity. The objective of Iqaamah is to inform those who are present, i.e. waiting for Salaah. Similarly, the 'takbeer' called out in the beginning of the Azaan is four sentences called out in two breaths. This is why it is not counted as four, but as two. By means of this explanation, the Azaan totalling seventeen sentences has been replied to.

**The Detailed Incident of Abu Mahdhura ⎞**

[22] Muslim vol.1 p.164
[23] Slowly
[24] Quickly

The incident pertaining to the teaching of the Azaan to Abu Mahdhura ⎫ took place in the eighth year of the hijrah, when Rasulullaah ρ was returning from the battle at Hunayn. The details of this incident – that have been drawn from various narrations – is very interesting and refreshes ones Imaan. It is therefore appropriate to explain this incident in detail here.

Once Rasulullaah ρ completed the task of conquering Makkah, he received news that a number of polytheist tribes have gathered and are preparing for war against Rasulullaah ρ. Consequently, Rasulullaah ρ departed for Hunayn together with his army. Allaah blessed the Muslims with victory. Upon completion of the battle, Rasulullaah ρ stopped over at a place.

Abu Mahdhura ⎫ was a youngster at that time, and he had not yet accepted Islaam. He was walking towards Hunayn with nine of his friends. He explains, ‘I met Rasulullaah ρ on the path upon his return from Hunayn.’

Abu Mahdhura ⎫ then narrates that the time for Salaah came in and the Muezzin of Rasulullaah ρ began calling out the Azaan. We began to imitate the Muezzin out of mock and jeer due to our dislike of Azaan and the Muezzin. I imitated the Muezzin in a very loud voice. Rasulullaah ρ heard us and requested for us. We were caught and brought before Rasulullaah ρ. He ρ asked, “Tell me, who among you had the loudest voice?”

Abu Mahdhura ⎫ says that all my friends pointed towards me. And they were right. My voice was the loudest. Nabi ρ left the rest of them, stopped me and said, “Stand up and call out the Azaan.”

Abu Mahdhura says that my condition was such that there was nothing more hateful to me than Rasulullaah ρ and the Azaan which he commanded me to call out. However, I was forced. Helplessly, I stood up to carry out his order.

Rasulullaah ρ himself instructed the words of Azaan to me. He ρ said, "Say ألله أكبر ألله أكبر." I said these words very loudly. Then, when I was instructed to say the words of Tauheed and Risalah, because I was forced I said it, but softly. Rasulullaah ρ made me say these words a second time. At that moment, the condition of my heart changed. Subsequently, I said it very loudly. Then, till the end of the Azaan, Rasulullaah ρ instructed me, and I continued to say them.

Once I completed the Azaan, Rasulullaah ρ handed over to me a basket that had some silver in it. He placed his hand on the front portion of my head, and on my face, my chest, heart and liver, until below my navel did he caress me. He made the following du'a,

**بارك الله فيك ، وبارك الله عليك**

May Allaah bless you within, and may He bless you, i.e. May He bless you with internal and external blessings.

He ρ made this du'a thrice. By means of this du'a and touch of Nabi ρ, the curse of kufr and hatred left my heart. I was blessed with Imaan and love, and I accepted Islaam. Rasulullaah ρ told me that if you come with me, I will make you the muazzin of Makkah. I went along, and Nabi ρ made me the Muezzin of Masjid al Haraam.

It is easy to understand from the details of this incident that Nabi ρ made Abu Mahdhura ⎫ say the words of shahadah repeatedly in order to finish off any hatred for Imaan from his heart, and to engender love for Imaan as well. It did happen so. This repetition was the cause of his (Abu Mahdhura's ⎫ Imaan). It was the special trait of the Sahabah ψ that they remembered the cause of their Imaan. They made it part of their lives. **It is for this reason that when Abu Mahdhura ⎫ began to call out the Azaan in Makkah, he continued to make 'tarji''. The other Sahabah ψ did not rebuke him because this was his special action.** His children continued this practise of their father's.

It is explained in the details of this incident that Abu Mahdhura ⎫ did not trim the hair on his head that was touched by Rasulullaah ρ. This was due to the fact that it was also the cause of his Imaan.

In summary, tarji' was the special action of Abu Mahdhura ⎫. If tarji' was done as part of Azaan then after teaching it to Abu Mahdhura ⎫, Nabi ρ would have taught it to his own Muezzin, Hadhrat Bilal ⎫. However, no narration proves that Hadhrat Bilal ⎫ made tarji'. Hadhrat Bilal ⎫ continued to call out the Azaan throughout the life of Rasulullaah ρ without tarji'. It has therefore been proven that tarji' was not done with the objective of Azaan.

## The Addition in the Azaan of Fajr

It is Mustahab to say الصلوة خير من النوم after حيّ على الفلاح in the Azaan of Fajr. This is because it is the time of sleep

and neglect. The following is explained in Durr e Mukhtaar,

ويقول ندبا بعد فلاح أذان الفجر الصلوة خير من النوم مرتين ، لأنه وقت نوم . شامي ١/٢٦٠

These words were not originally part of the Azaan. They were prescribed in this way that on one occasion, Hadhrat Bilal ⎫ came to inform Rasulullaah ρ of the time of Salaah in the morning. He found Nabi ρ sleeping. Hadhrat Bilal ⎫ said twice,

الصلوة خير من النوم يا رسول الله!

Salaah is better than sleep O Rasul-Messenger of Allaah!

Nabi ρ's eyes opened, and he said,

ما أحسن هذا يا بلال ! إجعله في أذانك . كنز العمال ٨/٣٥٧

How good these words are, O Bilal! Add them to your Azaan.[25]

After this incident Hadhrat Bilal ⎫ began calling these words out in the Azaan of Fajr. Then, in the eighth year of the hijrah, when Rasulullaah ρ taught the Azaan to Abu Mahdhurah ⎫, then he also instructed him with these words. He ρ said,

فإن كان صلوة الصبح قلت : الصلوة خير من النوم ، الصلوة خير من النوم ، ألله أكبر ألله أكبر ، لا إله إلا ألله . أبو داؤد ١/٧٢

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[25] Kanz ul Ummaal vol.8 p.357

If it is the Fajr Salaah, then say, ‘Salaah is better than sleep, Salaah is better than sleep. Allaah is the Greatest, Allaah is the Greatest. There is none worthy of worship but Allaah.[26]

It is not permissible to add these words to any Azaan besides the Azaan of Fajr. Prohibition of this is mentioned in the ahadith. Hadhrat Bilal says that Rasulullaah ρ commanded me,

لا تثوبن في شيء من الصلوات إلا في صلوة الفجر . مشكوة ٦٣ ١

Do not remind in any Azaan besides the Azaan of Fajr, i.e. do not add the words ‘Salaah is better than sleep’.[27]

**Azaan was not prescribed in Makkah, It was prescribed in Madinah**

It is established from authentic narrations that Azaan was prescribed in Madinah Tayyibah after the hijrah. However, we come to know from some weak narrations that Azaan was prescribed before hijrah in Makkah Mukarramah. According to the research scholars, all these types of narrations are not proven. The following is explained in Shaami,

‘Hafiz Ibn Hajar writes in his commentary of Bukhari that ‘There are some narrations from which we come to know that Azaan was prescribed in Makkah before the hijrah. For example, the narration of Tabrani in which it is stated that Nabi ρ was taken on mi’raj. Then Allaah sent

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[26] Abu Dawud vol.1 p.72
[27] Mishkaat vol.1 p.63

revelation of the Azaan to him. He ρ took it back with him and taught the Azaan to Hadhrat Bilal ⎞.' There is another narration of Dar Qutni (only) in which Hadhrat Anas ⎞ narrates that Jibril υ gave the order of Azaan to Nabi ρ when Salaah became obligatory. Bazzaar and other books contain the statement of Hadhrat Ali ⎞ that when Allaah ┃ intended to teach the Azaan to His Rasul-messenger then Jibril υ came to him with the Buraaq, Nabi ρ mounted the Buraaq and said the Azaan. Hadhrat Jibril υ took the hand of Rasulullaah ρ and Rasulullaah ρ made the mamat of all those in the heavens. However the truth is that none of these narrations are proven.'[28]

# The Laws of Azaan and Iqaamah

## The Legal Status of Azaan and Iqaamah

It is Sunnah mu'akkadah to call out the Azaan for the five times daily Salaah. Similarly, it is Sunnah mu'akkadah to call out the two azans and one Iqaamah for Jumu'ah. It is not Sunnah to call out the Azaan for any other Salaah, i.e. it is against the Sunnah to call out the Azaan for Janazah Salaah, Witr Salaah, Eid Salaah, Salaat al Kusoof and Salaat al Khusoof, Salaat ut Tasbih, Salaat ul Haajah, Salaah for Istikhaara, Tahiyyatul Wudhu, Tahiyyatul Masjid, Salaat ul Istisqaa, Taraweeh, Tahajjud, Ishraaq, Chaasht, Awwabeen and other Sunan and Nawafil Salaahs.

The following is explained in Hidaayah,

**الأذان سنة للصلوات الخمس والجمعة ، لا سواها للنقل المتواتر . هداية ٠ ٧ ١**

[28] Shaami vol.1 p.257

Azaan is Sunnah for the five times daily Salaah. It is not Sunnah for any other Salaah. **This method has come down from the era of Rasulullaah ρ. (This is called 'tawaatur in action')**[29]

The following is explained in Durr e Mukhtaar,

**وهو سنة مؤكدة للفرض الخمس ، ولا يسن لغيرها . شامي ٢٥٧ □ ١**

Azaan is Sunnah mu'akkadah for the five times daily Salaah. It is not Sunnah for any other Salaah.[30]

It is explained in Maraaqi al Falaah,

**وكذا الإقامة سنة مؤكدة للفرض ، ومنها الجمعة ، فلا يؤذن لعيد ، واستسقاء ، وجنازة ، ووتر . طحطاوي ١١٥**

Similarly, Iqaamah is Sunnah mu'akkadah for the fardh Salaahs. Azaan is not called out for Jumu'ah is included in the Faraa'idh. Eid, Iistisqaa, Janazah and Witr.

Note: Azaan and Iqaamah is not Sunnah mu'akkadah upon every person. It is Sunnah mu'akkadah alal kifaayah. So, if one person from the town or one person from the village calls out the Azaan, then the Sunnah will be considered to be done on behalf of the entire town or village. The following is explained in Shaami,

**ولو لم يكن على الكفاية بهذا المعنى لكان سنة في حق كل أحد وليس كذلك ، إذ أذان الحى يكفينا . شامي ٢٥٧ □ ١**

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[29] Hidaayah vol.1 p.70
[30] Shaami vol.1 p.257

If this was not the meaning of Sunnah kifaayah, then it would have been Sunnah upon everyone to call out the Azaan. However, this is not the case. **Because the Azaan of the locality suffices for everyone.**[31]

**When is Azaan Sunnah Mu'akkadah upon the people of every locality?**

If the Azaan of one locality cannot be heard in the next locality, then it will be Sunnah mu'akkadah upon every locality to call out the Azaan. Shaami explains thus,

**والظاهر أن أهل كل محلة سمعوا الأذان ولو من محلة اخرى يسقط عنهم ، لا إن لم يسمعوا . شامي ٢٥٧ □ ١**

It is apparent that all the people of the locality hear the Azaan. If it is the Azaan of another locality, then this Sunnah falls off them. **And if they do not hear, then this Sunnah does not fall of them.**[32]

**To refer to the first Azaan of Jumu'ah as Bid'ah**

It is not correct to call the first Azaan of Jumu'ah 'Bid'ah Uthmani'[33]. However, it is Sunnah Uthmani. Hadhrat

[31] Shaami vol.1 p.257
[32] Shaami vol.1 p.257
[33] This type of nonsensical talk is that of the Ahl e Hadith (Ghayr Muqallideen). Ahl e Hadith are those who do not accept the consensus of the Sahabah ψ as a proof of Shari'ah. They only accept the Qur'an and Hadith. The Ahl e Qur'an only accept the Qur'an as proof, not the Hadith. In the same way, the Ahl e Hadith do not accept that which is lower than hadith, i.e. the consensus of the Sahabah ψ. Consequently, the Ahl e Hadith do not accept the first Azaan of Jumu'ah that was begun in the era of Hadhrat Uthman ⎫, and all the Sahabah ψ consented to it. They call it Bid'ah Uthmani. These people call the

Uthman ⎫ introduced this Azaan with the consultation and unanimity of the Sahabah ψ. This Azaan is also Sunnah mu'akkadah just like the Azaan of khutbah. To call it bid'ah is incorrect and astray. It is also against the advice of Rasulullaah ρ, because consensus of the Ummah is a proof of shari'ah just as Qur'an and Hadith. **The consensus of the Sahabah ψ is the highest level of consensus.** Also, Nabi ρ said,

**عليكم بسنتي وسنة الخلفاء الراشدين المهديين . مشكوة ٣١ □ ١**

"Hold onto my Sunnah and the Sunnah of my rightly guided Khulafaa."[34]

## Azaan for Tahajjud

**Azaan is not prescribed for Tahajjud.** Hadhrat Ibrahim Naka'i ⎭ says that Hadhrat 'Alqamah ⎭ came with us in order to bid us farewell. He heard someone calling out the Azaan at night. He said,

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twenty rak'ahs of taraweeh 'Sunnah umari', and they reject taraweeh. The book 'Ghayr Muqallideen ka Khulafaa e Raashidin se Ikhtilaaf' of Muhammad Palan Haqqani should be studied in this regard.

Ahl us Sunnah wal Jama'ah are those who accept the consensus of the Sahabah ψ as a proof after the ahadith, i.e. they accept the Sunnah of Nabi ρ and the collective action of the Sahabah ψ both as proof. These people follow the four Imams because they accept the Collective action of the Sahabah ψ as proof of Shari'ah. This propaganda that the Ahl e Hadith are those that practice upon the hadith is nothing but show. In reality, the Ahl e Hadith are those whom we have explained above. As far as hadith is concerned, the entire world practices upon it. – Mufti Sa'eed Ahmad Palanpuri

[34] Mishkaat vol.1 p.31

أما هذا فقد خالف سنة أصحاب رسول الله صلى الله عليه وسلم ، لو كان نائما كان خيرا له ، فإذا طلع الفجر أذن . طحاوي ٨٤□١

This person is going against the ways of the Sahabah ψ. If he was sleeping, it would be better for him, and when the time of Fajr comes, he gives Azaan.[35]

**The Azaan that Hadhrat Bilal ⎫ used to call out at night at the time of sehri in the era of Rasulullaah ρ,** it was not for Fajr, nor was it for tahajjud. **It was to inform the people of the time of sehri in the month of Ramadhaan.**

**The Masnun Method of Azaan**

The Masnun method of Azaan is that the Muezzin should perform wudhu and stand on a high place, facing the Qibla. If the Azaan is to be relayed on a loud speaker, then there is no need to stand on a high place. Wherever the Azaan is to be called out from (that would have it relayed over a loud speaker) that is where the Muezzin should stand and face the Qibla. He should then place his fingers in his ears and call out loudly, ألله أكبر ألله أكبر

He should then pause. Then once again he should call out ألله أكبر ألله أكبر, and then pause. Then أشهد أن لا إله إلا ألله , and for the second time أشهد أن لا إله إلا ألله . أشهد أن محمد رسول ألله should then be called out, followed by a second time أشهد أن محمد رسول ألله.

[35] Tahawi vol.1 p.84

After this, the Muezzin should say while turning his face to the right حيّ على الصلوة . He should say again turning his face to the right حيّ على الصلوة . Then he should say while turning to the left حيّ على الفلاح , and then say again while turning to the left حيّ على الفلاح .

He must then face the Qibla once again and say ألله أكبر ألله أكبر. And lastly, لا إله إلا ألله . He should pause after every sentence for that amount of time that it takes to say that particular sentence, or at least for that amount of time that would allow a person to reply.

In the Fajr Azaan, الصلوة خير من النوم should be said after حيّ على الفلاح. Once again الصلوة خير من النوم should be said, i.e. twice. Then ألله أكبر ألله أكبر and لا إله إلا ألله .

**The Masnun Method of Iqaamah**

The Masnun method of Iqaamah is that a person should place a saakin at the end of every letter whether he is joining (wasl) or stopping (waqf). He will call out ألله أكبر four times in a single breath. And then keep silent. Then أشهد أن لا إله إلا ألله twice. And keep silent. Then أشهد أن محمد رسول ألله twice. And then keep silent. Then حيّ على الصلوة twice. Then حيّ على الفلاح twice. Then قد قامت الصلوة in a single breath. Pause for another breath and say قد قامت الصلوة again. Thenألله أكبر ألله أكبر in a single breath. With the last breath لا إله إلا ألله. It is explained in Bada'i us Sana'i,

ومنها أن يفصل بين كلمتى الأذان بسكتة ، ولا يفصل بين كلمتى الإقامة ، بل يجعلها كلاما واحدا . بدائع الصنائع ١٤٩ □ ١

Pause with silence should be done between every two sentences of the Azaan. Pause should not be done between every two sentences of the Iqaamah, they should be made a single sentence.[36]

Hadhrat Jabir ⎞ narrates that Rasulullaah ρ said to Hadhrat Bilal ⎞,

إذا أذنت فترسل ، وإذا أقمت فاحدر . مشكوة ٦٣ □ ١

“When you call out the Azaan then call it out slowly (take a breath after every sentence, and call it out while stretching the words), and when you call out the Iqaamah, then call it out quickly (do not take a new breath after every sentence and do not stretch the words)”.[37]

## To say the Iqaamah in one or two breaths is against the Sunnah

It has become customary to call out the Iqaamah in one, two or three breaths. This is incorrect and against the Sunnah. The following is explained in the hadith,

أمر بلال أن يشفع الأذان ويوتر الإقامة

Hadhrat Bilal ⎞ was commanded to say the similar words of Azaan separately in two breaths, and the similar words of Iqaamah in one breath. We come to know from this hadith that the most a person can say in one breath is a

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[36] Bada’i us Sana’i vol.1 p.149
[37] Mishkaat vol.1 p.63

single sentence twice. It is against the Shari'ah to call out half or the entire Iqaamah in a single breath. Caution in this regard is absolutely necessary.[38]

## To leave out Tarassul and Hadr

**It is masnun to call out the Azaan with tarassul, i.e. to stretch the words and to stop after each sentence.** To leave it out is Makruh. It is preferable (Mustahab) to repeat the Azaan in this case.

**Similarly, to call out the Iqaamah with Hadr is masnun,** i.e. not to stretch the words and not to stop in between. If Hadr was left out in Iqaamah it is not Mustahab to repeat the Azaan, because to repeat the Iqaamah is not proven. It is explained in Durr e Mukhtaar,

**ويترسل فيه بسكتة بين كل كلمتين ، ويكره تركه ، وتندب إعادته (ثم قال) ويحدر فيها فلو ترسل لم يعدها في الأصح . شامي ٢٦٠□١**

## To call out the Azaan from a high place

Azaan has been prescribed to inform people of Salaah. For this reason, it is Sunnah that it be called out from a high place.

**ويسن الأذان في موضع عال . شامي ٢٥٧□١**

The following narration is quoted in Abu Dawud,

**عن امرأة من بني النجار قالت : كان بيتي من أطول بيت حول المسجد ، فكان بلال يؤذن عليه الفجر. أبو داؤد ٧٧□١**

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[38] **وفي الإقامة يجمع كل كلمتين بصوت (المجموع شرح المهذب ١٢٨□٣ )**

A sahabiyyah from Banu Najjaar says, “My house was the highest from among the homes closest to the Masjid. So Bilal  used to call out the Azaan of Fajr from there.”[39]

This ruling is for a Masjid and for the Azaan of the locality. It is not necessary to call out the Azaan from a high place if one wishes to call out the Azaan for himself or for those who are already present.

**والظاهر أن هذا في مؤذن الحى ، أما من أذن لنفسه أو لجماعة حاضرين فالظاهر أنه لا يسن له المكان العالي لعدم الحاجة . شامي ٢٥٨ ١**

The Zaahir (apparent) is that this applies to the Muezzin of a locality. As for the person who is calling out the Azaan for himself or for a group of people that are present, then it is apparent that it is not Sunnah to call out the Azaan from a high place because there is no need to do so.[40]

## To call out the Azaan using a loud speaker

If the locality is big or spread out, then it is permissible to use a loud speaker in order to let the sound of Azaan be carried far off. It is explained in Kifayatul Mufti,

**‘It is permissible to put a loud speaker on the minaret in order to carry the sound of Azaan far off.’[41]**

## To be purified when calling out the Azaan

[39] Abu Dawud vol.1 p.77
[40] Shaami vol.1 p.258
[41] Kifaayatul Mufti vol.3 p.13

A person should be free from both, major and minor impurity when calling out the Azaan and Iqaamah. If the Muezzin needs to bath, he should do so, and then call out the Azaan and Iqaamah. Similarly, if a person is in need of wudhu, then he should perform wudhu and then call out the Azaan and Iqaamah. Hadhrat Abu Hurayrah  says,

**لا ينادي بالصلوة إلا متوضئ**

"None but a person that has wudhu should call out the Azaan."[42]

## Calling out the Azaan and Iqaamah without being in the state of wudhu

Some jurists are of the view that it is Makruh to call out the Azaan and Iqaamah without being in the state of wudhu. This is in the light of the above mentioned advice of Hadhrat Abu Hurayrah . The preferred view, however, is that it is Makruh to call out the Iqaamah without being in the state of wudhu, but it is not Makruh to call out the Azaan.[43] The following is explained in Durr e Mukhtaar,

**ويكره إقامة محدث لا أذانه على المذهب . شامي ٢٦٣ □ ١**

## Calling out the Azaan and Iqaamah while in the state of Janaabah

It is Makruh Tahrimi to call out the Azaan in the state of Jannabah (in need of a bath). If someone has called out the Azaan in the state of Janaabah, then it is Mustahab to

[42] Sunan al Kubra lil Bayhaqi vol.1 p.397

[43] The two views can be coincided in this way that not being Makruh refers to Makruh Tahrimi or accruing a sin. And Makruh refers to Makruh Tanzihi. – Mufti Sa'eed Ahmad Palanpuri

repeat the Azaan. If a person has called out the Iqaamah in the state of Janaabah, then the Iqaamah should not be repeated because repetition of Azaan is proven (like in Jumu'ah), but not repetition of Iqaamah.

**ويكره أذان جنب وإقامته ، ويعاد أذان جنب ندبا ، لا إقامته لمشروعية تكراره في الجمعة ، دون تكرارها (در مختار) وظاهره أن الكراهة تحريمية . شامي ٢٦٣ ١**

## Calling out the Azaan and Iqaamah in the standing position

**It is masnun to call out the Azaan and Iqaamah in the standing position.** The reason for this is because the angels that came from the skies called out the Azaan and Iqaamah in this way. Hadhrat Wa'il bin Hujr says,

**حق وسنة مسنونة أن لا يؤذن الرجل إلا وهو طاهر ، ولا يؤذن إلا وهو قائم (سنن الكبرى للبيهقي ٣٩٢ ١ )**

It is necessary and the Sunnah that the Azaan be called out while in the state of purity and in the standing position.[44]

## Calling out the Azaan and Iqaamah while seated or mounted

**It is Makruh to call out the Azaan and Iqaamah while seated or mounted.** However, if a person is alone, giving Azaan and Iqaamah for himself, then it will not be Makruh. It is also Makruh for a person at home to call out the Azaan and Iqaamah while mounted. However, a

[44] Sunan al Kubra lil Bayhaqi vol.1 p.392

traveller who is in a hurry can call out the Azaan while mounted. This will be the ruling whether his mount is facing the Qibla or not. In every case it will be Makruh to call out the Iqaamah while mounted because immediately after the Iqaamah is called out, the Salaah is performed, and it is not permissible to perform a Fard Salaah while mounted on an animal.

(ويكره أذان قاعد) وراكب الا المسافر لضرورة السير (الا لنفسه) لعدم الحاجة إلى الإعلام ، وأما الإقامة فتكره بلا قيام مطلقا . طحطاوي على المراقي ١١٨

Hadhrat Hasan ⌉ narrates,

إن رسول الله صلى الله عليه وسلم أمر بلالا في سفر ، فأذن على راحلته ، ثم نزلوا فصلوا ركعتين ، ثم أمره فأقام فصلى بهم الصبح . سنن الكبرى للبيهقي ٣٩٢ ◻ ١

'Rasulullaah ρ ordered Hadhrat Bilal ⌉ on a journey; he called out the Azaan while mounted. Once everyone dismounted and performed two rak'ah of Salaah, then Rasulullaah ρ ordered Hadhrat Bilal ⌉. He ⌉ called out the Iqaamah and Rasulullaah ρ led them in Fajr.'

## Calling out the Azaan and Iqaamah while facing the Qiblah

It is Mustahab to face the Qibla during Azaan and Iqaamah. However, it is not necessary for a traveller to face the Qibla when calling out the Azaan while mounted. (As explained above). It is however Mustahab for the traveller to call out the Iqaamah while facing the Qibla because it is not correct for a traveller to call out the Iqaamah while mounted. (He can call out the Azaan while mounted). The following narration is quoted from I'la us Sunan,

Hadhrat Abdullaah Ansaari ⌉ came to Rasulullaah ρ and said, “O Rasul-messenger of Allaah, I saw in a dream that a person came down from the heavens and stood upon the corner of a wall. He faced the Qibla and called out الله أكبر الله أكبر, أشهد ان لا إله إلا الله twice, أشهد أن محمد رسول الله twice, then turning to the right he said حى على الصلوة twice. Then turning to the left he said حى على الفلاح twice. He then turned back facing the Qibla and said الله أكبر الله أكبر لا إله إلا الله ,

He then sat down for a little while, and stood up again. He said the same words while facing the Qibla and said, قد قامت الصلوة قد قامت الصلوة.[45]

**Stretching the words of the Azaan**

**It is haraam and a great error to stretch the words of Azaan that do not have a ‘madd’ on it.** For example, to stretch the ‘hamza’ in الله أكبر and أشهد, to say آلله and آكبر . In the same way, to stretch the ‘baa’ in أكبر saying أكبار . It is also not permissible to say موحامد and راسول in place of محمد and رسول. It is necessary to repeat such a Azaan.

It is not only permissible, but it is desired and preferable to stretch those words that have ‘madd e asli’, ‘madd e munfasil’, and ‘madd aaridh waqfi’. Examples of these words are, الله in الله أكبر . الصلوة in الصلوة خير من النوم . لا إله . إلا الله ، رسول الله ، الصلوة ، الفلاح ، النوم. **It should be remembered that exaggeration in pulling and musical tones are Makruh.**

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[45] I’la us Sunan vol.2 p.126

The following is explained in Maraqi al Falaah and Tahtawi.

**(ويتمهل) يترسل (في الأذان) بالفصل بسكتة بين كلمتين (مراقي) وقيل بتطويل الكلمات كما في البحر عن عقد الفرائد ، وكل ذلك مطلوب في الأذان فيطول الكلمات بدون تغن وتطريب كما في العناية . طحطاوي ١١٦**

Azaan should be given slowly, i.e. there should be a pause between every two sentences. Some scholars are of the view that slowly means that the words of Azaan should be stretched and pronounced. All this is desirable in Azaan. Therefore, the words of Azaan should be stretched without creating a musical tone.

**According to the science of Tajweed, it is correct to stretch those words that have 'madd e asli' for more than one alif with the objective of importance and honour.**

Mufti Inayet Ahmad, author of Ilm us Shigha, explains,
'There is another madd. Those who are aware of the meanings are able to make this madd. This madd is made at places of honour and grandeur, or any other place that is worthy of honour. Example, a person can make madd upon every alif of the verse, لله الواحد القهار and he should read it with honour and respect. Similarly, the word أبرار and لفي in the verse إن الأبرار لفي نعيم '.

Imam Jalal ud Deen Suyuti ؒ has also explained this as a place of madd in Al Itqaan.[46]

[46] Risaalah Al Bayaan Al Jazeel p.55-56

Hadhrat Maulana Qari Fatah Muhammad Pani Patti ؒ writes:

**‘There are two types of causes of madd.**

**(1) Wording.** That which is found in pronunciation, they are hamzah and sukoon.

**(2) Meaning.** That which is not found in the wording, but is made to show the meaning. This second type also has two types.

**(1) To exaggerate in the negative verb.** It is for this reason that Imam Hamzah ؒ ( in the chain of Tayyibah) reads the ‘laa’ of negating a species with tawassut. Example, **لا ريب ، لا مرد له**

**(2) Honour.** To show the greatness of something. This is in the word ‘Allaah’. The jurists have explained that it is permissible to pull a length of upto seven alifs.[47]

However, Mulla Ali al Qari ؒ states,

**وكذا إذا زاد في المد الأصلي والطبيعي على مده العرفي من قدر الف بان جعله قدر الفين أو أكثر كما يفعله أكثر الائمة من الشافعية والحنفية في الحرمين الشريفين فإنه محرم قبيح لا سيما وقد يقتدى بهم بعض الجهله ويستحسن ما صدر عنهم من القراءة . المنح الفكرية ٥٠**

**It is incorrect and a grave error to stretch a ‘madd e asli’** from one alif to two, three, or four alifs just as it is incorrect to pull less than the required amount for madd.

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47 Miftahul Kamaal p.65-66

This is done by most of the Imams of the haramayn, whether they are Hanafi or Shafi'i. to do this is haraam.

The error on the part of these Imams is worse, the ignorant imitate them and think that in whichever way these Imams read, it is better and correct.

These two views can be coincided in this way that the word 'Allaah' in Azaan should be stretched. (Just as Allamah Tahtawi ˩ and Mufti Inayet Ahmad has written)[48] However, in Salaah, the alif in the word 'Allaah' should not be stretched. (Just as Mulla Ali Qari ˩ has written) This is because it is desirable to stretch the voice in Azaan, and the objective in Salaah is only to make the sound reach.

**To place Saakin on the words of the Azaan and Iqaamah**

**It is masnun to place a saakin on the end of every sentence in Azaan and Iqaamah.** To place a diacritical mark is against the Sunnah. However, to place a fatha on the 'raa' of the first 'Allaahu Akbar' and join it to the

[48] It is incorrect to stretch to a great degree. It is desirable to stretch to three alifs, it is permissible to stretch to seven alifs and what is more than that is not permissible. The duration of one alif is the duration of opening a closed finger or closing an open finger. As is the case with many Muezzins who stretch until their breath lasts, this is impermissible. Imam Abu Muhammad Juwayni ˩ writes in 'Tabsira' . However, Allamah Ibn Hajar Haytami ˩ refers to stretching the 'laam' of 'Allaah, As Salaah, and Al Falaah' as a minor error, even though Mulla Ali al Qari ˩ in Mirqaat vol.2 p.154 (Multan) does not accept his view where there is 'madd aaridh waqfi'. He has however accepted his view in the case where there is 'madd e asli' like 'Allaah (in the Iqaamah), and As Salaah'. Therefore, those who call out the Azaan should be cautious and should not stretch the word 'Allaah' in the Iqaamah. – Mufti Sa'eed Ahmad Palanpuri

second will be correct. It will read, الله أكبرَ الله أكبر. Alamgiri states,

ويسكن كلمتهما على الوقف ، لكن في الأذان حقيقة ، وفي الإقامة ينوي الوقف .
١□٥٦

**One should stop at the end of the words of Azaan and Iqaamah and read it with a saakin.** In Azaan one should totally stop (take a complete pause), and make the intention of stopping (waqf) in Iqaamah.[49]

The following is explained in Shaami,

إن السنة أن يسكن الراء من الله أكبر الأول ، أو يصلها بالله أكبر الثانية ، فإن سكنها كفى ، وإن وصلها نوى السكون ، فحرك الراء بالفتحة ، فإن ضمها خالف السنة .
١□٢٥٩

It is Sunnah to place a saakin on the ‘raa’ of the first Allaahu Akbar, or to join it to the second. It is sufficient to place a saakin on the ‘raa’, and if one joins it then he should make the intention of saakin and read with a fatha. If a damma is read, it will be against the Sunnah.[50]

## To pronounce the diacritical marks on the words of Iqaamah

Some people place (and pronounce) the diacritical marks at the end of the sentences of the Iqaamah. They say the Iqaamah like this,

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[49] Alamgiri vol.1 p.56
[50] Shaami vol.1 p.259

الله أكبرُ الله أكبر ، الله أكبرُ الله أكبر، أشهد أن لا إله إلا اللهُ ، أشهد أن لا إله إلا الله ، أشهد أن محمد رسول اللهِ ، أشهد أن محمد رسول الله ، حيّ على الصلوةِ ، حيّ على الصلوة ، حيّ على الفلاحِ ، حيّ على الفلاح ، قد قامت الصلوةُ ، قد قامت الصلوة

Even thought this method is in accordance to the laws of syntax, it is still against the Sunnah. This is because the words of Azaan and Iqaamah were heard with saakin, in the condition of stopping and joining.

وقد كانت لكلمات الأذان إعرابا ، إلا أنه سمعت موقوفة . شامي ٢٥٨ □ ١

Hadhrat Ibrahim Nakha'i ﴿ advises,

الأذان جزم ، والتكبير جزم .كنز العمال ١٥١ □ ٨

"There is jazm (sukoon) at the end of the sentences of Azaan, as well as at the end of the sentences of Iqaamah."[51]

## To close the ears while calling out the Azaan

**It is Mustahab to close the opening of the ears using the index fingers while calling out the Azaan.** The following is explained in Maraaqi al Falaah,

ويستحب أن يجعل إصبعيه في أذنيه . طحطاوي ١١٦

It is narrated by Hadhrat Sa'd Qarz ﴾ (the Muezzin of Rasulullaah ρ in Masjid al Quba),

[51] Kanz ul Ummaal vol.8 p.151

**إن رسول الله صلى الله عليه وسلم أمر بلالا أن يجعل إصبعيه في أذنيه ، قال : إنه أرفع لصوتك . مشكوة ٦٤**

Rasulullaah ρ ordered Hadhrat Bilal  to place his fingers in his ears while calling out the Azaan. He ρ said, "It amplifies your voice."[52]

**Placing the hands upon the ears during Iqaamah**

**It is best that the Muezzin closes his ears using his index fingers while calling out the Azaan.** It is also permissible without any reprehensibility to place both hands or one hand over the ear/s. It is explained in Shaami,

**وإن جعل يديه على أذنيه فحسن لأن أبا محذورة رضي الله عنه ضم أصابعه الاربعة ، ووضعها على أذنيه ، وكذا احدى يديه على ما روي عن الامام ٢٦٠ ١**

It is also good that the Muezzin places his hands over his ears because Abu Mahdhura  put his four fingers together and placed them over his ears. Similarly, it is also permissible to place one hand over the ear as is narrated from Imam Abu Hanifah .

**The hands should not be placed upon the ears during Iqaamah**

**It is not masnun to place the fingers in the ears, or to place the hands over the ears during Iqaamah.** This is because Iqaamah is called out in a low voice, and closing the ears increases the sound of the voice. It is explained in Durr e Mukhtaar,

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[52] Mishkaat vol.1 p.64

ولا يضع المقيم اصبعيه في اذنيه لانها اخفض . شامي ٢٦٠ □ ١

**To turn the face when saying the Hay'alatayn**

Even though Azaan is called out by means of a loud speaker[53], it is still Mustahab to turn to the right when saying حى على الصلوة , and to turn to the left when saying حى على الفلاح. The following is explained in Maraaqi al Falaah,

ويستحب أن يحول وجهه يمينا بالصلوة ، ويسارا بالفلاح . طحطاوي ١١٧

A narration of Abu Dawud states,

فأذن ، فلما بلغ حى على الصلوة حى على الفلاح لوى عنقه يمينا وشمالا ، ولم يستدر . ٧٧ □ ١

'Hadhrat Bilal ﷺ called out the Azaan. When he reached 'Come to Salaah, Come to Success', he turned his neck right and left. He did not turn completely.'

**Note:** We come to understand from this Hadith that upon reaching the hay'alatayn, the face should be turned in such a way that the feet remain upon their place. The chest should remain facing the Qibla. (Only the face should be turned) Some Muezzins turn their chests together with their faces away from the Qibla. This method is incorrect.

Caution should be exercised in ensuring that the chest is not turned away from the Qibla. Shaami states,

يحول وجهه لا صدره ولا قدميه . شامي ٢٥٩ □ ١

[53] There is scope for not turning when calling out the Azaan using a loud speaker. It is however better to turn. – Mufti Sa'eed Ahmad Palanpuri

## What should be done if the Minaret is wide?

If the minaret is wide, then not only is it permissible, it is better that the Muezzin walks to the right of the minaret (when calling out ‘Come to Salaah), place his head out of the window and call the words out twice. Similarly, he should walk to the left of the (inside of the) minaret, place his head out and call out ‘Come to Success’ twice. He should then return to his place and complete the Azaan. Bada’i us Sana’i explains:

If the Muezzin is calling out the Azaan inside the dome, and the dome is narrow, then he should stand on his place because there is no need to move. If the dome is wide, then the Muezzin should walk (to the side) so that it would be better for him to take his head out. This is because the announcement cannot be complete without turning/moving.[54]

## Turning during Iqaamah

Some people say that it is Masnun to turn during the Iqaamah. **The correct view, however, is that it is not Masnun to turn during the Iqaamah.** There is no harm in turning. This view has been classified as the most balance by Allamah Muhammad Amin Shaami ⌡ in Mihatul Khaliq. Shaykh ul Adab Hadhrat Maulana I’zaz Ali ⌡ writes in Mahmud ur Riwayah,

**إن الإقامة ليست كالأذان في وجوه منها وضع الإصبعين في الاذنين ، وليس كذلك في الإقامة على القول المعتمد ، وكذا لا تحويل فيها ، وكذا لا يزاد فيها الصلوة خير من النوم . شرح نقاية ١□٦١**

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[54] Bada’i us Sana’i vol.1 p.149

‘The Iqaamah is unlike the Azaan in a few aspects. From among them is placing the fingers in the ears, According to the reliable opinion, it is not Masnun to place the fingers in the ears during Iqaamah. Similarly, there is no turning. In the same way, there is no ‘Salaah is better than sleep’ in Iqaamah.’[55]

It is explained in the marginal notes of Imdaad ul Fataawa:

There are three views with regards to turning,

(1) Not to turn. This is because Iqaamah is an announcement for those who are present, in conflict to Azaan, which is an announcement for those not present. (2) If the Masjid is big, then the Muezzin should turn, otherwise not.

(3) To turn in every instance, whether the place is wide or not. This third view is liked by the author of Durr e Mukhtar. **Kabiri p.360 explains turning is a continuous Sunnah.**

However, the first view is chosen in Siraaj e Wahhaaj. Allamah Shaami has preferred it as well in Mihatul Khaliq, marginal notes of Al Bahr Ar Raiq vol.1 p.258 taking from An Nahr al Fa’iq commentary of Kanz ud Daqa’iq.

**قوله في السراج الوهاج : لا يحول ...قال في النهر : الثاني أعدل الأقوال .**

Maulana Abdul Hayy Lakhnawi has said that this view is true in Si’ayah vol.2 p.18.

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55 Sharh Niqaayah vol.1 p.61

قلت : والحق الصريح هو القول الأول

Hadhrat Maulana I'zaz Ali ︶ writes in Mahmud ur Riwayah – Marginal notes of Sharh Niqayah – while explaining the difference between Azaan and Iqaamah,

وكذا لا تحويل فيها . شرح نقاية ١٦١□١

There is turning in Azaan but not in Iqaamah, even though it is correct to state that Iqaamah is one of the two Azaans. It is not necessary that all the Sunnahs of Azaan are in the Iqaamah. It is masnun to close the ears during Azaan. It is also masnun to call out the Azaan with tarassul. However, these two things are not masnun in Iqaamah. For this reason, it is correct to state that it is not masnun to turn during the Iqaamah.[56]

## Disorder in the wording of Azaan and Iqaamah

The words of Azaan should be called out in sequence. If someone had called out one sentence before another, e.g. 'I testify that Muhammad (ρ) is the Rasul-messenger of Allaah' before 'I testify that there is none worthy of worship but Allaah', or 'Come to Success' before 'Come to Salaah', then it is not necessary to repeat the Azaan from the beginning. **One should complete the Azaan from the words that were missed out.** Example, 'Come to Success' was called out before 'Come to Salaah', so after calling out 'Come to Salaah', one should repeat 'Come to Success'. **If the missed out words were not repeated, then too, there is no problem because the objective of Azaan has been fulfilled.** The following is explained in Alamgiri,

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[56] vol.1 p.166-167

ويرتب بين كلمات الأذان والإقامة كما شرع ، وإذا قدم في أذانه ، أو إقامته بعض الكلمات على بعض نحو أن يقول : أشهد أن محمد رسول الله قبل قوله ، أشهد أن لا إله إلا الله ، فالأفضل في هذا أن ما سبق على أوانه لا يعتد به ، حتى يعيده في أوانه وموضعه ، وإن مضى على ذلك جازت صلوتهم . ١٥٦ ١

## Forgetting the words 'Salaah is better than sleep' in the Fajr Azaan

If the Muezzin forgot to call out the words الصلوة خير من النوم in the Fajr Salaah, then if he remembers during the Azaan or immediately after the Azaan, then he should repeat from the missed words and call out الله أكبر الله أكبر ، لا إله إلا الله again. **If he remembers some time after the Azaan has been completed, then there is no need to do anything.**[57]

## Calling out the Azaan in narrated methods and in Arabic

**It is necessary to call out the Azaan in Arabic, in the words they were narrated in the ahadith.** It is not sufficient to call out the Azaan in words other than those narrated. It is also not sufficient to call out the Azaan in another language besides Arabic. The Sunnah of Azaan and Iqaamah will not be fulfilled even though it is known that this is a call and announcement for Salaah, Maraaqi al Falaah explains,

ولا يجزئ الاذان بالفارسية ، المراد غير العربي ، وإن علم أنه أذان في الأظهر ، لوروده بلسان عربي في أذان الملك النازل (مراقي) الظاهر أن الإقامة مثله للعلة المذكورة (طحطاوي ١١٦ )

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[57] Ahsan ul Fataawa vol.2 p.286, Fataawa Rahimiyya vol.4 p.297

It is not sufficient to call out the Azaan in Persian, i.e. any language besides Arabic, even though it is known that this is a call to Salaah. **The reason for this is that the Azaan called out by the angels that descended from the sky was in Arabic. (Maraaqi)** It is also apparent that the law for Iqaamah is the same as that of Azaan due to the reason explained above.[58]

In summary, it is bid'ah and against the Sunnah to call out the Azaan in another language besides Arabic or in other words than those narrated. Rasulullaah ρ mentioned with regards to bid'ah,

**من أحدث في أمرنا هذا ما ليس منه فهو رد . مشكوة ٢٧**

He who brings something (new) into our religion which is not part of our religion, then that thing is rejected.[59]

## The Azaan of the Shi'as is not sufficient

If there are shi'as and Sunnis living in one place, then it is necessary that the Sunni calls out the Azaan. It is not permissible to suffice on the Azaan of the shi'a. if the Sunnis did not call out a separate Azaan, and they performed Salaah sufficing on the Azaan of the shi'a, then the Salaah will be valid but the sin of leaving out an important Sunnah will be earned. The reason for this is that some words in the shi'a Azaan is in total conflict with the beliefs of the Ahl us Sunnah and they are wrong as well. For example, they say the following words,

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[58] Tahtawi p.116
[59] Mishkaat vol.1 p.27

أشهد أن أمير المؤمنين عليا خليفة رسول الله بلا فصل

I testify that Amir ul Mu'minin Ali is the khalifa of Rasulullaah (ρ) without a barrier, i.e. the first khalifa after Rasulullaah ρ was Hadhrat Ali ⎞.[60]

## Azaan using a tape recorder

To play a recorded Azaan, i.e. to record the Azaan and play it when the time of Salaah comes is **not accepted.** It is **necessary to repeat** the Azaan. If Salaah was performed without repeating the Azaan, then that Salaah will be considered to have been performed without Azaan.[61]

## Calling out the Azaan and Iqaamah before the stipulated time

It is **not permissible** to call out the Azaan before the stipulated time because Azaan has been instituted to inform the people of the time of Salaah. If someone had mistakenly called out the Azaan before time, then he should first inform everybody of the error so that people are made aware and are not deceived. Then, when the time comes in, the Azaan should be repeated so that the objective of Azaan could be fulfilled.

Similarly, Iqaamah has been instituted to inform those who are present of the jama'ah. For this reason, it is not permissible to call out the Iqaamah before time. If someone called out the Iqaamah before time, then too it is not accepted. After the time sets in, Azaan should be called out, then the Iqaamah. Alamgiri states,

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[60] See Fataawa Dar ul Ulum (Jadid) vol.2 p.115
[61] Fataawa Rahimiyya vol.4 p.292

تقديم الأذان على الوقت في غير الصبح لا يجوز ، وكذا في الصبح عند أبي حنيفة ومحمد رحمهما الله تعالى ، وإن قدم يعاد في الوقت وعليه الفتوى ، وأجمعوا أن الإقامة قبل الوقت لا تجوز . ٥٣ □ ١

The following is narrated from Hadhrat Abdullaah bin Umar ⎱:

إن بلالا أذن قبل طلوع الفجر ، فأمره النبي صلى الله عليه وسلم أن يرجع فينادي الا إن العبد قد نام ، زاد موسى فرجع فنادى : الا إن العبد قد نام . أبو داؤد ٧٩ □ ١

Hadhrat Bilal ⎱ called out the Azaan mistakenly before true dawn. Rasulullaah ρ ordered him to call out, ‘Listen, the servant has slept.’ Consequently, Hadhrat Bilal ⎱ called out once again, ‘Listen, the servant has slept.’

## To call out the Azaan of Jumu’ah before Zawaal

It is **not correct** to call out the Azaan for Jumu’ah before zawaal because the time for Jumu’ah sets in after zawaal. If someone had called out the Azaan before zawaal, then it is necessary to be repeated after zawaal.[62]

## What should be done if the Fajr Azaan is delayed?

If for some reason the Azaan of Fajr was delayed, then it is still necessary to call out the Azaan loudly. Generally, it is seen that once the light (of day) has spread and people have awoken, then Azaan is not given loudly. Sometimes, Azaan is not given at all. This is incorrect. Even if it is late, Azaan should be given loudly. This is because it is not necessary to call out the Fajr Azaan in the first time of Fajr, just as is the case with the other Salaahs. However, it

[62] Fataawa Dar ul Ulum (Jadid) vol.2 p.95

is better that the Fajr Azaan is called out fifteen to twenty minutes before the jama'ah just as is done with the other Salaahs, so that people can hear the Azaan and come for Salaah. Nobody listens to the Fajr Azaan that is given the moment true dawn sets in. And even if someone's eyes open, then because jama'ah is only an hour later he will listen to the Azaan but not wake up. It is therefore better than Azaan is called out fifteen to twenty minutes before jama'ah, or jama'ah should be held early so that Azaan could be called out properly.

## To walk while calling out the Azaan and Iqaamah

Azaan and Iqaamah should be called out at one place. To walk while calling out the Azaan and Iqaamah **is 'Khilaaf e Aula'.**[63]

**كره مشيه في إقامته** (در مختار مع شامي **٢٦٥ □ ١** )

The following is explained in Kabiri

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**ولا يمشي في الأذان ، ولا في الإقامة لمخالفة المتوارث ١ ٣٦**

A person should not walk while calling out the Azaan, and not while calling out the Iqaamah. This is because it goes against what has been narrated.

## To speak while calling out the Azaan and Iqaamah

It **is Makruh** to speak while calling out the Azaan and Iqaamah. This is because one should not speak, greet, or answer anyone's greeting while calling out the Azaan and Iqaamah. However, if a person says one or two things, the

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[63] Against what is best

Azaan is still correct. There is no need to repeat it. If a lot was spoken, then it is better to repeat the Azaan. If a person while calling out the Iqaamah, then the Iqaamah should not be repeated. **This is because repetition of azaan is proven and not Iqaamah.**

**ولا يتكلم فيها أصلا ، ولو برد سلام ، فإن تكلم استأنفه (در مختار) إلا إذا كان الكلام يسيرا (شامي ٢٦١ □ ١ )**

The following is explained in Maraaqi al Falaah,

**ويكره الكلام في خلال الأذان ولو برد السلام ، ويكره الكلام في الإقامة ، ويستحب اعادته أى الأذان بالكلام فيه ، لان تكراره مشروع كما في الجمعة دون الإقانة . طحطاوي ١١٨**

It is Makruh to speak while calling out the Azaan, even though it is replying to salaam. It is also Makruh to speak while calling out the Iqaamah. It is Mustahab to repeat the Azaan if one spoke therein because repetition of Azaan is proven, like in Jumu'ah. However, repetition of Iqaamah is not proven.

## Turning renegade while calling out the Azaan and Iqaamah

If a person became a murtad (May Allaah save us), i.e. left the fold of Islaam while calling out the Azaan or Iqaamah, then it is best that another person repeats the Azaan. If however, another person did not repeat the Azaan but simply completed it, then too it is correct. The following is explained in Alamgiri,

**وإن ارتد في الأذان فالاولة أن يبتدأ غيره ، وإن لم يبتدأ غيره وأتمه جاز . ٥٤ □ ١**

If the Muezzin became a murtad after completing the Azaan, then it is not necessary to repeat the Azaan,

because the objective of Azaan has been attained. If the people want to call out the Azaan a second time, they may do so. This is because Azaan is worship (ibadah), and worship is obliterated by irtidaad (leaving the fold of Islaam). The following is explained in Bada'i us Sana'i,

**ولو أذن ثم ارتد عن الاسلام ، فإن شاؤا أعادوا ، لأنه عبادة محضة ، والردة محبطة للعبادات فيصير ملحقا بالعدم ، وإن شاؤا اعتدوا لحصول المقصد وهو الإعلام .**
**١٤٩ □ ١**

## If ones wudhu breaks during Azaan and Iqaamah

If one's wudhu breaks during Azaan or Iqaamah, **then it is better to complete the Azaan or Iqaamah** and then leave to renew one's wudhu. However, if the person left for wudhu without completing the Azaan, then another person or the same person should start the Azaan again after renewing his wudhu. The following is explained in Alamgiri,

**ولو سبقه الحدث في أحدهما فذهب ليتوضأ يستقبل غيره أو هو اذا رجع ، والاولى أن يتم الأذان إن أحدث فيه ، وأتم الإقامة إن أحدث فيها ثم يذهب ويتوضأ . ٥٥ □ ١**

If the Azaan or Iqaamah was not called out once again from the beginning, then too it is correct.

## If one falls unconscious or dies while calling out the Azaan and Iqaamah

If the Muezzin dies or becomes unconscious, or becomes mad, or gets stuck during the Azaan and there is no one to correct him, then it is better to repeat the Azaan or Iqaamah. It is also correct if the Azaan is not commenced

from the beginning but is simply completed. The following is explained in Bada'i:

**إذا غشي عليه في الأذان والإقامة ساعة ، أو مات ، أو ارتد عن الاسلام ثم أسلم ، أو أحدث فذهب وتوضأ ثم جاء فالافضل هو الاستقبال . ١٤٩ ١**

**The Sunnah will be completed if another person commences the Azaan or Iqaamah once again.** If he (the second person) completes the Azaan or Iqaamah, then it is permissible but the Sunnah will not be completed. The following is explained in Shaami,

**إذا عرض للمؤذن ما يمنعه عن الإتمام وأراد آخر أن يؤذن يلزمه استقبال الاذان من أوله إن أراد إقامة سنة الاذان ، فلو بنى على ما مضى من اذان الاول لم يصح ، فلذا قال في الخانية : لو عجز عن الإتمام استقبل غيره ٢٦٣ ١**

If something that stops the Muezzin from completing the Azaan happens and another person intends to call out the Azaan, then it is necessary to commence the Azaan once again if he wishes to fulfil the Sunnah. If he completes the previous Azaan then it will not be correct (the Sunnah will not be fulfilled). It is for this reason that khaniyyah states that if the Muezzin cannot complete the Azaan, another person should commence it once again.[64]

## Pause between the Azaan and Iqaamah

A pause should be made between the Azaan and Iqaamah for all the Salaahs, except Maghrib. This pause or break is so that the Musallies can complete their necessities and needs and can then join the Jama'ah. However, because the time for Maghrib is short and it is desirable that it is

[64] Shaami vol.1 p.263

performed quickly, that is why it should not be delayed. After the Azaan, one should wait for the little while that it takes to read the Masnun du'a and then the Salaah should commence.

Some people hurry so much that on one side the Azaan is completed, and on the other someone else begins the Iqaamah. This method is incorrect. The pause should be at least that amount of time that would be possible for the Muezzin to come and call out the Iqaamah himself. In fact, according to Sahibayn it is necessary for the Muezzin to sit down for a little while between the Azaan and Iqaamah. Even though fatwa is not given on the view of Sahibayn, it is given on the view of Imam Abu Hanifah ‫ﺭ‬, still too, **all agree upon the fact that a pause between Azaan and Iqaamah is necessary.**

Nowadays it is customary to have the Azaan called out on loudspeakers in the Masajid of towns and cities, but not in small Masajid. The Azaan called out over the loudspeakers is long, while the Azaan called out without the usage of loudspeakers is short. Also, the Jama'ah is started immediately. In the case where Azaan is called out over the loudspeakers, people have time to come to the Masjid while the Azaan is being called out, they reach upon completion of the Azaan and at least a rak'ah is missed. The solution to this is , (1) the Azaan called out without the loudspeakers should also be slow, so that both the Azaans can be completed at the same time, or (2) the Azaan called out over the loudspeakers should commence a little while after the Azaan without loudspeakers, so that both Azaans can be completed at the same time, or (3) there should be a little delay after the Azaan called out over the loudspeaker. Once this Azaan is completed, the Salaah can commence.

Similarly, a few minutes grace should be given in **Ramadhaan** after the Azaan so that people can complete their Iftaar and join the Jama’ah. **However, a lengthy delay is not appropriate.**

Hadhrat Jabir ⌉ narrates that Rasulullaah ρ commanded Hadhrat Bilal ⌉ that pause between your Azaan and Iqaamah for the duration that it takes an eating person to complete eating, a drinking person to finish drinking, a for a person to properly fulfil his need if he needs to answer the call of nature.[65]

Hadhrat Abu Ayyub Ansaari ⌉ narrates that Rasulullaah ρ said,

**لا يزال أمتي بخير أو قال : على الفطرة ما لم يؤخروا المغرب إلى أن تشتبك النجوم . مشكوة ٦١**

My Ummah will remain upon goodness (or upon natural disposition) as long as they do not delay the Maghrib to such an extent that the stars begin to shine.[66]

Hadhrat Maulana Manzur Nu’mani writes in the explanation of this hadith:

‘Rasulullaah ρ used to generally perform the Maghrib Salaah in the first time. And as is known from the above mentioned hadith, it is disliked and Makruh to delay to such an extent that the stars begin to shine, even though the time of Maghrib lasts until shafaq. There is scope to delay the Maghrib Salaah due to involvement in some Deeni activity. In Sahih Bukhaari, it is narrated from Abdullaah bin Shaqeeq that once Hadhrat Abdullaah bin

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[65] Mishkaat p.63
[66] Mishkaat p.61

Abbas  was delivering a lecture after Asr. (He carried on ) until the sun set and the stars became visible. He was still busy in his lecture. Some of those present said, 'Salaah, Salaah.' Hadhrat Abdullaah bin Abbas  reprimanded them and he used to sometimes give reference to the action of Rasulullaah ρ, telling them that one can delay at such a time.'[67]

The final say in this matter is that of Hadhrat Thanwi . He says, 'There are three stages of delaying Maghrib. (1) For a period shorter than two rak'ahs. This is not Makruh according to anyone. (2) The period it takes to perform two rak'ahs or more, before the stars become visible. This is Makruh Tanzihi according to the view of Durr e Mukhtaar. The commentator of Munya says that it is permissible, but against Mustahab. (3) Until the stars become visible. This is Makruh Tahrimi.[68]

**To delay due to a small amount of musallies**

If some Musallies are busy with wudhu or there are few Musallies, then it is better to delay the Jama'ah such that those who are present are not put into difficulty. It is explained in Al Bahr Ar Ra'iq:

**ينبغي للمؤذن مراعاة الجماعة فإن رآهم اجتمعوا قام و إلا انتظرهم . ١ □ ٢٦١**

It is appropriate that the Muezzin considers the Musallies. If he sees that the people have gathered then he should call out the Iqaamah, otherwise he should wait for the people.

Hadhrat Jabir bin Abdullaah  says:

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[67] Ma'arif ul Hadith vol.3 p.131
[68] Imdaad ul Fataawa vol.1 p.159 - Jadid

كان يصلي العشاء إذا كثر الناس عجل ، وإذا قلوا أخر . مشكوة ٦٠ □ ١

When the people were many, then Rasulullaah ρ performed the Isha Salaah quickly, and when they were few, he delayed.[69]

## To delay the Iqaamah for sake of the Imam

**It is correct to delay the Iqaamah and Salaah for the sake of the Imam after the time for Jama'ah has set in.** It is however not proven to delay the Salaah for anyone besides the Imam. Hadhrat Ali  advises,

المؤذن أملك بالأذان ، والإمام أملك بالإقامة . كنز العمال ٣٥٣ □ ٨ سنن ترمذي ٢٨ □ ١

The Muezzin has the choice for the Azaan, and the Imam has the choice for the Iqaamah.[70]

Hadhrat Abu Hurayrah  narrates that once the Iqaamah for Salaah was called out. We stood up and straightened our rows before Rasulullaah ρ could arrive. Then, Rasulullaah ρ came. He stood on the Musallah, and was about to say the Takbeer when he remembered something and went away. He ρ said to us, "Wait at your places." We remained there waiting for him. He ρ took a bath, and came to us such that water wads dripping from his blessed head. He ρ then led us in Salaah.[71]

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[69] Mishkaat p.60
[70] Kanz ul Ummaal vol.8 p.353, Sunan Tirmidhi vol.1 p.28
[71] Muslim vol.1 p.220

## Whose right is it to call out the Iqaamah?

**It is best that the person who called out the Azaan calls out the Iqaamah.** If the Muezzin dislikes another person calling out the Iqaamah, then it will be Makruh for that person to call out the Iqaamah. **The reason for this is that the Iqaamah is the right of the Muezzin.** If the Muezzin is not present, or he gives permission for another person to call out the Iqaamah, then it will be permissible without any dislike (karaahat). The following is explained in Alamgiri,

**والأفضل أن يكون المؤذن هو المقيم ، وإن أذن رجل وأقام آخر إن غاب الاول جاز من غير كراهة ، وإن كان حاضرا ويلحقه الوحشة باقامة غيره يكره ، وإن رضي به لا يكره عندنا . ١□٥٤**

Hadhrat Ziyad bin Harith Suda'i ⎞ says that once Rasulullaah | ordered me at the time of Fajr, "Call out the Azaan." I called out the Azaan. (The Muezzin of Rasulullaah ρ - Hadhrat Bilal ⎞ - was not present) The time for Salaah with Jama'ah came and Hadhrat Bilal ⎞ arrived. He intended to call out the Iqaamah. Rasulullaah ρ said,

**إن أخا صداء قد أذن ، ومن أذن فهو يقيم . مشكوة ٦٤**

"Indeed the Suda'i brother has called out the Azaan, and he who calls out the Azaan should call out the Iqaamah."

## Whose right is it to call out the Iqaamah of Jumu'ah?

The person who called out the first Azaan of Jumu'ah has the right of calling out the second Azaan and the Iqaamah. If someone had called out the Azaan for the Khutbah

without his permission, then the first Muezzin has the right to call out the Iqaamah, because the Azaan of the Khutbah was his right. However, if another person called out the Azaan for the Khutbah with the permission of the first Muezzin, then, it will be his (the second Muezzin) right to call out the Iqaamah. **The reason for this is that by him giving permission, he has forfeited his own right.**

Similarly, if there are two Muezzins for Jumu'ah in a Masjid. One calls out the first Azaan, and another calls out the second (for the Khutbah). Then the second one has the right to call out the Iqaamah. It is also correct for the first Muezzin to call out the Iqaamah.

### If the Imam called out the Azaan, who should call out the Iqaamah?

If there is no appointed Muezzin for a particular Masjid, the Imam calls out the Azaan, or there is a Muezzin, but the Imam called out the Azaan for some reason, then, it is better that the Imam calls out the Iqaamah, and performs the Salaah. It is also permissible for the Imam to appoint a Muqtadi to call out the Iqaamah, and it is also correct (in this instance) for a Muqtadi to call out the Iqaamah without permission. This is on condition that the Imam does not feel hurt, if he does, it will be Makruh.[72]

### The Iqaamah of a person performing Nafl

It is Khilaaf-e-Aula for a person who has already performed the Fardh Salaah and has joined the Jama'ah with the intention of Nafl to call out the Iqaamah. However, if he called out the Iqaamah, then there is no

[72] Fataawa Rahimiyya vol.4 p.298

need to repeat the Iqaamah because repetition of the Iqaamah is not proven.[73]

## Repeating the Iqaamah

It is better to repeat the Iqaamah if a sufficient amount of time has passed since the Iqaamah was already called out, or (the Muezzin) did some work which caused his location to change, like eating. If he spoke for a little while after calling out the Iqaamah or the Imam and Muqtadi got involved in some work that did not cause them to change their location, for example, the Imam did not perform the Sunnah Salaah, he performed it after the Iqaamah was called out, or a Muqtadi was performing Salaah in the first row behind the Imam, and they had to delay because of this, or the Imam was not in the Masjid when the Iqaamah was called out, he came later, or the rows were straightened after the Iqaamah was called out, then in all these cases the Iqaamah should not be repeated. If the Imam did not perform the Sunnah Salaah of Fajr, and the Muezzin has called out the Iqaamah, and there is sufficient time, then it is better that the Imam performs the Sunnah Salaah and then leads the congregation.

**صلى السنة بعد الإقامة ، أو حضر الامام بعدها لا يعيدها ، وينبغي ان طال الفصل أو وجد ما يعد قاطعا كأكل أن تعاد (در مختار) أقول قال في آخر شرح المنية : أقام المؤذن ولم يصل الامام ركعتي الفجر يصليهما ولا تعاد الاقامة ، لان تكرارها غير مشروع اذا لم يقطعها قاطع من كلام كثير أو عمل كثير مما يقطع المجلس في سجدة التلاوة . شامي ٢٦٨ □ ١**

## The ruling of Azaan and Iqaamah when the Salaah becomes void

[73] Ahsan ul Fataawa vol.2 p.292

If the Salaah became void due to some reason, and there is a need to repeat the Salaah, then the Azaan will not be repeated, nor will the Iqaamah be repeated. The following is explained in Alamgiri,

قوم ذكروا فساد صلوة صلوها في المسجد في الوقت قضوها بجماعة فيه ، ولا يعيدون الاذان ولا الاقامة . ٥٥ □ ١

**To stand up when the Iqaamah starts**

**It is Mustahab for the Muqtadis to stand up and straighten the rows when the Iqaamah commences.** The straightening of the rows is necessary and very important. Rasulullaah ρ used to personally give a lot of attention to it. He ρ used to severely reprimand those who were negligent and inattentive towards it. He ρ used to warn people of the punishment of Allaah. Hadhrat Anas ⌉ reports that Rasulullaah ρ said,

سووا صفوفكم ، فإن تسوية الصفوف من إقامة الصلوة . مشكوة ٩٨

"Straighten your rows, for indeed straightening the rows is part of the establishment of Salaah."[74]

What this means is that completion of the rows, making them equal and straight is necessary for the establishment of Salaah which the Qur'an refers to in many places.

Hadhrat Nu'man bin Bashir ⌉ says,

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[74] Mishkaat vol.1 p.98

كان رسول الله صلى الله عليه وسلم يسوي صفوفنا اذا قمنا الى الصلوة ، فاذا استوينا كبر . مشكوة ٩٨

"Rasulullaah ρ used to straighten our rows when we used to stand up for Salaah. When we were standing straight, he used to commence the Salaah."[75]

Hadhrat Nu'man bin Bashir ⌉ also says that Rasulullaah ρ used to straighten our rows to such an extent that it was as if he was straightening his arrows by means of the rows. He ρ did this until he saw that we understood his objective.

After this, one day he came out of his room and stood to lead the Salaah. He was about to say the Takbeer when his eyes fell on a person whose chest was coming out of the row. He ρ said,

عباد الله ! لتسون صفوفكم أو ليخالفن الله بين وجوهكم . مشكوة ٩٧

"Servants of Allaah! Straighten your rows, otherwise Allaah will create differences amongst you."[76]

This means that if you do not straighten your rows, then your unity and closeness will be shattered, and you will be split – which is worse than a thousand punishments that came upon the people of before. A number of ahadith have been narrated with regards to negligence and overlooking straightening of the rows and the punishment thereof – mutual differences. Without doubt, there is a special link between the mistake and the punishment for it. It is quite saddening to note that just like other aspects;

[75] Mishkaat vol.1 p.98
[76] Mishkaat vol.1 p.97

this matter is neglected to a great degree in certain places.[77]

Hadhrat Abu Hurayrah τ says,

**إن الصلوة كانت تقام لرسول الله صلى الله عليه وسلم ، فيأخذ الناس مصافهم قبل أن يقوم النبي صلى الله عليه وسلم مقامه . مسلم ٢٢٠ ١**

The Jama'ah used to be ready (the Iqaamah used to be called out) for Rasulullaah ρ. The people used to take their places before Rasulullaah ρ used to stand at his place for Salaah.[78]

It is quite apparent that the Sahabah ψ standing on their places before Rasulullaah ρ could come to his place is only possible if they stood up once the Iqaamah commenced. For this reason, it is Mustahab and better that people stand once the Iqaamah commences. It is not appropriate to delay. However, if the rows are already straight and in order, **then there is no problem if one sits for the duration of half the Iqaamah.**

Those jurists that have explained that people should stand once the Muezzin calls out 'Come to Success', the meaning is that there is no problem for the person who was sitting already at the time of Iqaamah. It is Mustahab for him also to stand once the Muezzin calls out 'Come to Success'. He should not delay longer than this. Allamah Tahtawi υ has written with regards to the meaning of standing once 'Come to Success' has been called out,

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[77] Ma'arif ul Hadith vol.3 p.207
[78] Muslim vol.1 p.220

**والظاهر أنه احتراز عن التأخير لا التقديم ، حتى لو قام أول الإقامة لا بأس . طحطاوي على الدر المختار ٢١٥ ١**

It is quite apparent that the meaning of this text is that **there should not be delay in standing up.** The meaning is not that a person cannot stand before time. Consequently, **there is no problem if a person stands up once the Iqaamah commences.**[79]

The famous and accepted commentary of Tirmidhi, Ma'arif us Sunan states,
'The meaning of standing when 'Come to Success' is called out for the Imam and Muqtadi is that the Muqtadi who was seated in waiting before the Iqaamah, it is not necessary for him to stand immediately upon the commencement of the Iqaamah. The meaning is not that it is not permissible to stand up before 'Come to Success' is called out, and it is necessary to sit down if one was standing up, and then wait for 'Come to Success, and then stand up, even though there is a need to straighten the rows.

It is quite apparent that it is not possible to straighten the rows if the Muqtadis do not stand. It is therefore necessary that the Muqtadis stand up upon commencement of the Iqaamah or during the Iqaamah. This is because it is necessary and compulsory to straighten the rows and it is part of the importance and completion of Salaah. There is no basis for the practises of those ignorant and deceived people who have not understood the correct meaning of the views of the jurists that have been recorded in their works.

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[79] Tahtawi ala Durr al Mukhtaar vol.1 p.215

**It is a proof of stupidity and ignorance for the Imam to come and sit upon the Musalla upon the commencement of the Iqaamah,** wait for the Muezzin to reach 'Come to Success' and when the Muezzin calls it out, then he stands up. There is no valid evidence for this illogical action. **No one has brought forward even a lame proof for this until today.** In fact, until the Day of Qiyaamah no one will be able to bring forward a proof for this.'[80]

## To call out the Azaan in the Masjid

**It is permissible to call out the Azaan in the Masjid.** There is no karaahat to it. If the sound of the Muezzin reaches the people, then the first Azaan of Jumu'ah, as well as the Azaan for the other Salaahs will not be Makruh if they are called out from within the Masjid. This is because the order to call out the Azaan from outside the Masjid is to make the sound reach far. In the era of Rasulullaah ρ, importance was given to this aspect that the sound of the Azaan should be made to reach as far as possible. There was no importance given to whether it was called out from within the Masjid or out of the Masjid. The following is explained in Tabaqaat Ibn Sa'd,

**أخبرنا محمد بن عمر ، حدثني معاذ بن محمد عن يحيى بن عبد الله بن عبد الرحمن بن سعد بن زرارة قال : أخبرني من سمع النوار ام زيد بن ثابت رضي الله عنه تقول : كان بيتي أطول بيت حول المسجد ، فكان بلال رضي الله عنه يؤذن فوقه من اول ما أذن إلى أن بنى رسول الله مسجده ، فكان يؤذن بعد على ظهر المسجد وقد رفع له شيء فوق ظهره . ٤٢٠□٨**

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[80] Ma'arif us Sunan vol.2 p.212

The mother of Hadhrat Zayd bin Thabit ⌉ says that my house was the highest from those around Masjid an Nabawi. Consequently, Hadhrat Bilal ⌉ used to call out the Azaan from there during the initial days. Once the Masjid was ready, he used to call out the Azaan from the roof of the Masjid and a high place on the roof was made for him.

We come to know from this hadith that Azaan used to be called out from the house of Umme Zayd ց before Masjid an Nabawi was built. Once Masjid an Nabawi was built, the Azaan was called out from its roof. **It is also quite apparent that the laws that apply to the roof of the Masjid are the same as those that apply to within the Masjid.** So, just as it is not Makruh to call out the Azaan from the top of the Masjid, similarly, it is not Makruh to call out the Azaan from within the Masjid. In fact, the following narration of Ibn Majah states that the first Azaan was called out from within the Masjid,

**قال رسول الله صلى عليه وسلم إن صاحبكم قد رأى رؤيا ، فاخرج مع بلال إلى المسجد فالقها عليه ، وليناد بلال فانه اندى صوتا منك ، قال فخرجت مع بلال إلى المسجد فجعلت القيها عليه وهو ينادي بها . سنن إبن ماجة ٥١**

Rasulullaah ρ said after listening to the dream of Hadhrat Abdullaah bin Zayd ⌉, "Your companion has seen a dream, go with Bilal (⌉) to the Masjid, and instruct him with the words of Azaan. And Bilal should call them out loudly because his voice is louder than yours." **Subsequently, I went with Hadhrat Bilal ⌉ to the Masjid,** and I began to instruct him with the words I heard in the dream, and he began to call them out loudly.

It is proven from this narration that the first Azaan in Islaam was called out from within the Masjid. Therefore, it is permissible without karaahat to call out the Azaan from within the Masjid.

The following is explained in Fataawa Dar ul Ulum Deoband (Jadid),

‘No Azaan is Makruh inside the Masjid, especially the Azaan for the Khutbah called out in front of the Khatib, this is Masnun.’[81]

The following is found in Fataawa Dar ul Ulum Deoband (Qadim),

‘the legitimacy of Azaan has been proven to this extent that it stands as an announcement to people of the time of Salaah, and that they may present themselves in the Masjid and perform Salaah together with Jama’ah. If one ponders over the words of Azaan, one would come to the conclusion that it is the dhikr (remembrance) of Allaah, or it is a call to the remembrance of Allaah. These words do not negate the Masjid in any way, nor does it have a special relation to being out of the Masjid. However, the matter seems to be the opposite, just as Rasulullaah ρ is reported to have said that the Masajid have been built for Salaah and the remembrance of Allaah. Due to the fact that the objective of Azaan is an announcement or call, it is better to call it out from a high place.

Consequently, importance was given to calling out the Azaan from a high place in the era of Rasulullaah ρ, there was no strictly adhering to calling out the Azaan from within or out of the Masjid. **It is proven that during the**

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[81] vol.2 p.85

**era of Rasulullaah ρ, Azaan was called out from within and out of the Masjid.**[82]

**It is Sunnah to call out the Azaan for the Khutbah in the Masjid**

It is Sunnah to call out the Azaan for the Kutbah in the Masjid, in front of the mimbar. In the eras of Rasulullaah ρ, Hadhrat Abu Bakr ], and Hadhrat Umar ], there was only one Azaan for Jumu'ah. From this one Azaan, two works were fulfilled. (1) To inform those who were present of the coming of the Khatib, (2) To inform those who were not present to prepare for Salaah. This Azaan was also not called out from the minaret. However, it was called out at the door of the Masjid, in line with Rasulullaah ρ. Hadhrat Sa'ib bin Yazid ] says,

**كان يؤذن بين يدي رسول الله صلى الله عليه وسلم إذا جلس على المنبر يوم الجمعة على باب المسجد ، وأبي بكر وعمر . ابو داؤد ١٥٥ □ ١**

The Azaan used to be called out in front of Rasulullaah ρ at the door of the Masjid on Friday once he ascended the mimbar. The Azaan used to be called out in the same way in the era of Hadhrat Abu Bakr ] and Hadhrat Umar ].[83]

We come to know from this hadith that the Azaan used to be called out in front of the Khatib in the era of Hadhrat Abu Bakr ] and Hadhrat Umar ]. However, it was not near the mimbar, it was at the door of the Masjid. The reason for this was that those who were not as yet present in the Masjid should hear the Azaan and present themselves quickly for Salaah.

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[82] vol.1,2 p.279
[83] Abu Dawud vol.1 p.155

During the era of Hadhrat Uthman ⎫, the locality of Madinah Tayyiba expanded to a great degree. This single Azaan was not sufficient to serve as an announcement. For this reason, **Hadhrat Uthman ⎫ initiated an Azaan that would be called out at Zauraa (a high place in the market close to Masjid an Nabawi).** This was so that people could hear the Azaan and come for Salaah. After this, the Azaan would be called out in front of the Khatib.

The purpose of the Azaan in front of the Khatib is only to inform those who are present. For this reason, it is called out in front of the mimbar rather than at the door of the Masjid. From the era of Hadhrat Uthman ⎫, to this day, the Azaan for the Khutbah is called out in the Masjid. This practice has been carried on from generation to generation, in the east and in the west. It is explained in Hidaayah,

**وإذا صعد الإمام المنبر جلس وأذن المؤذنون بين يدي المنبر ، بذلك جرى التوارث .**
**١□١٥١**

When the Imam ascends the mimbar, he should sit and the Muezzin should call out the Azaan in front of the mimbar. **The continued practice has come to us in this way.**[84]

**At what distance from the Khatib should the Azaan for the Khutbah be called out?**

This point remains to be discussed, and that is, at what distance from the member should the Azaan for the khutbah be called out? There is no special distance with regards to this. The purpose of this Azaan is to inform

[84] Hidaayah vol.1 p.151

those who are present. **For this reason, if the Masjid is big, then the Azaan should be called out in the centre of the Masjid, in line with the Khatib.** If the Masjid is very large, then a number of Muezzins can call out the Azaan. This should be done in this way that the first Muezzin would call out the Azaan in front of the mimbar. At a distance from him, the second one would call out the Azaan, then the third, fourth etc. according to the need. If the Masjid is small or the Azaan is being called out over the loud speaker, or the Muezzin has a loud voice that reaches all those that are present, then he should call out the Azaan **in line with the Khatib** in the first or second row.

## The ruling of Azaan and Iqaamah for one person[85]

It is Mustahab for the person who is alone on a farm or in the jungle to call out the Azaan and Iqaamah. It is also permissible to suffice upon the Iqaamah. However, to leave out both is Khilaf-e-Aula. It is however correct without any karaahat to perform Salaah without calling out the Azaan and Iqaamah in such a farm or garden that is so close to the locality that the Azaan can be heard there from. The Azaan and Iqaamah of the locality is sufficient. It is stated in Alamgiri,

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[85] When studying this ruling as well as those that follow, it should be borne in mind that Azaan and Iqaamah is a form of dhikr. To call them out in a loud voice is not included in their implication. Consequently, the Azaan that is called out in the ears of a new born baby is only called out with jahr (a slightly raised voice), not extremely loud. For this reason, all these rulings imply that in those instances where Azaan is Mustahab, it is out of dhikr, and the general method of Azaan is not the purpose. – Mufti Sa'eed Ahmad Palanpuri

وان كان في كرم أو ضيعة يكتفي باذان القرية أو البلدة ان كان قريبا ، والا فلا ، وحد القريب أن يبلغ الاذان اليه منها ، وان أذنوا كان اولى . ٤٥□١

Hadhrat Uqbah ⎫ says that Rasulullaah ρ said,

"Your Rabb is indeed very pleased with that Shepard that lives on the mountain, he calls out the Azaan and performs Salaah. Allaah ┃ says to the angels, 'Look at this servant of mine. He calls out the Azaan, gives due importance to Salaah, and he fears me. I have forgiven my servant, and I will enter him into paradise.'"[86]

Hadhrat Salmaan Farsi ⎫ narrates that Rasulullaah ρ said, "When a person is in a deserted land, and the time for Salaah comes in, he should perform wudhu. If he does not find water, he should perform tayammum. If he then calls out the Iqaamah and performs Salaah, then his two angels (kiraaman kaatibeen) perform Salaah with him. If he calls out the Azaan and Iqaamah and performs Salaah, then an army of Allaah (the angels) performs Salaah with him, such a huge army that the two ends of it cannot be seen."[87]

## The ruling of Azaan and Iqaamah in the home

If a person could not perform Salaah with Jama'ah for some reason, and he is performing Salaah at home, then it is Mustahab for him to call out the Azaan and Iqaamah. If he does not call them out, it is still correct, because **the Azaan and Iqaamah of the Masjid is sufficient.** The following is explained in Hidaayah:

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[86] Mishkaat p.65

[87] Targhib of Mundhiri vol.1 p.183

فان صلى في بيته في المصر يصلي باذان واقامة ليكون الاداء على هيأة الجماعة وان تركها جاز لقول ابن مسعود رضي الله عنه اذان الحى يكفينا . ١ □ ٧٦

If a person is performing Salaah in his home that is in a city, then he should perform his Salaah with Azaan and Iqaamah so that his Salaah can be performed in a manner that is similar to the Salaah of Jama'ah. If he leaves out both, then too, his Salaah is correct. This is based on the statement of Abdullaah bin Mas'ud, who says, 'The Azaan of the locality is sufficient for us.'[88]

The following is explained in I'la us Sunan,

وقال ابن مسعود رضي الله عنه في رواية اخرى : اقامة المصر تكفي . ٢ □ ١١٧

It is narrated from Abdullaah bin Mas'ud in another narration: 'The Azaan of the city is sufficient.'[89]

**What is the ruling when there was no Azaan called out in the locality?**

If there was no Azaan called out in the locality for some reason, then if one is performing Salaah at home, it is better for him to call out the Azaan and Iqaamah. It is also permissible for him to suffice on the Iqaamah. It is explained in Shaami,

لو لم يؤذنوا في الحى يكره تركها للمصلي في بيه . ١ □ ٢٦٥

[88] Vol.1 p.76
[89] vol.2 p.117

## The ruling of Azaan and Iqaamah for Salaah in the Masjid in which Jama’ah has already been completed

If someone wants to perform Salaah in a Masjid in which Salaah has already been performed, then it is Makruh for him to call out the Azaan and Iqaamah. This is because people can fall into error. The following is explained in Durr e Mukhtaar,

**أو مصل في مسجد بعد صلوة جماعة فيه ، بل يكره فعلهما . شامي ٢٦٥ □ ١**

## The ruling of Azaan and Iqaamah in the Masjid of the Road

The Masjid in which no formal Jama’ah takes place is called ‘a Masjid of the road’. It is not Makruh to call out the Azaan and Iqaamah again and again in such a Masjid. It is better that a person from amongst those that come in call out the Azaan and Iqaamah (one after the other, i.e. as each group comes in). The following is explained in Shaami,

**إلا في مسجد على طريق : هو ما ليس له إمام ومؤذن راتب ، فلا يكره التكرار فيه باذان واقامة ، بل هو الافضل . ٢٦٥ □ ١**

## The ruling of Azaan and Iqaamah for Zuhr on Friday in a city

If a person could not perform the Jumu’ah Salaah in a locality in which it is correct to perform the Jumu’ah Salaah and the Jumu’ah Salaah is performed, then it is Makruh for him to call out the Azaan and Iqaamah for

Zuhr Salaah, even though he is performing Salaah with Jama'ah. This is because this Jama'ah is Makruh, and Azaan and Iqaamah is not Masnun for a Jama'ah that is Makruh.

**ويكرهان أى الأذان والإقامة كجماعتهم لظهر يوم الجمعة في المصر لمن فاتتهم الجمعة (مراقي) سواء كان لعذر ام لا ، قبل صلوة الجمعة او بعدها بجماعة ام لا . طحطاوي . ١١٩**

## The ruling of Azaan and Iqaamah for women

**It is Makruh for women to call out the Azaan and Iqaamah.** The Azaan of the locality is sufficient for them. If there was no Azaan called out in the locality, then too, the women should perform Salaah without Azaan and Iqaamah. Azaan and Iqaamah is Makruh for them. It is explained in Maraaqi al Falaah,

**وكرها أى الأذان والإقامة للنساء . طحطاوي ١١٥**

Hadhrat Abdullaah bin Umar ⎱ says,

**ليس على النساء اذان ولا اقامة . اعلاء السنن ١٢٤ □ ٢**

'There is no Azaan and Iqaamah for women.'[90]

## The ruling of Azaan and Iqaamah while on journey

**It is Mustahab for a traveller to call out the Azaan and Iqaamah.** It is also permissible for him to suffice upon the Iqaamah. To leave out both the Azaan and Iqaamah if

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[90] I'la us Sunan vol.2 p.124

there is no fear of missing ones conveyance is Khilaf-e-Aula. It is explained in Hidaayah,

والمسافر يؤذن ويقيم ، فان تركها جميعا يكره ، ولو اكتفى بالإقامة جاز . ١□٧٦

Hadhrat Malik bin Huwayrith says that my cousin and I came before Rasulullaah ρ. Upon our departure after staying for twenty days, Rasulullaah ρ said to us,

إذا سافرتما فاذنا واقيما وليؤمكما اكبركما . مشكوة ٦٦

"When you travel, then you two should call out the Azaan, and you two should call out the Iqaamh, i.e. one of the two should call out the Azaan and Iqaamah. **And the elder one of you two should lead the Salaah."[91]**

**The ruling of Azaan and Iqaamah for Qada Salaah**

**It is Mustahab to call out the Azaan and Iqaamah for a person who missed the Salaah and is now performing the Qada.** It is also permissible to suffice upon the Iqaamah. However, it is Khilaf-e-Aula to leave out the Iqaamah. It is explained in Nur al Idah,

ويؤذن للفائتة ويقيم (ثم قال) وكره ترك الإقامة دون الاذان . ٦٠

Hadhrat Imraan bin Hussain says,

"Once, Rasulullaah ρ was on a journey. The people slept through the time of Fajr. They awoke with the heat of the sun. the people then carried on with their journey until the sun rose to a higher degree (and the Makruh time expired).

[91] Mishkaat p.66

Rasulullaah ρ ordered the Muezzin to call out the Azaan. The Muezzin did so. Rasulullaah ρ performed the two rak'ah Sunnah of Fajr. The Muezzin then called out the Iqaamah, and Rasulullaah ρ then lead the Qada Salaah of Fajr in Jama'ah."[92]

Note: If for some reason, the Salaah of the general people became Qada, then the Azaan should be called out loudly, as is clear from the Hadith of Hadhrat Imraan bin Hussain ⌉. If the Salaah of a small group of people became Qada, then the Azaan should be called out softly so that the general public does not become confused, and the mistake of these few people will remain hidden. Similarly, the person who is performing Salaah alone in a locality should call out the Azaan softly. This should be borne in mind with all the rulings mentioned above.

**The ruling of Azaan and Iqaamah for a number of Qada Salaah**

If a number of Salaahs has become Qada and a person performs them in different times, then **it is Mustahab** to call out the Azaan and Iqaamah. It is also correct to suffice upon the Iqaamah. If a number of Qada Salaahs are being performed at one time, then it is Mustahab to call out the Azaan and Iqaamah for the first Salaah. One has a choice for the rest of the Salaahs, one could suffice upon Iqaamah for each one, or, one could call out both the Azaan and Iqaamah for each Salaah.

**وكذا يؤذن ويقيم لاولى الفوائت ، والاكمل فعلهما في كل منها ، وكره ترك الإقامة دون الاذان في البواقي من الفوائت فلا يكره ترك الاذان في غير الاولى ان اتخذ مجلس**

[92] Abu Dawud vol.1 p.64

**القضاء (مراقي) اما ان اختلف فيؤذن للاولى في المجلس الثاني ايضا . طحطاوي ١١٩**

Hadhrat Abdullaah bin Mas’ud ⌉ narrates,

“In the battle of the trench, the polytheists did not give a chance to Rasulullaah ρ to perform four Salaahs, until a considerable part of the night had passed. (Then only did the battle end) Rasulullaah ρ ordered Bilal ⌉. He ⌉ called out the Azaan, then the Iqaamah. They then performed the Qada of Zuhr. Then Bilal ⌉ called out the Iqaamah, and they performed the Qada of Asr. He ⌉ then called out the Iqaamah, and they performed the Qada of Maghrib, he ⌉ then called out the Iqaamah, and they performed the Qada of Esha.”[93]

### To say ‘Salaah is better than sleep’ in the Azaan for the Qada of Fajr

It is also **Mustahab** to say the words ‘Salaah is better than sleep’ in the Azaan of the Qada of Fajr, if it was missed due to some reason. There is **no problem if it is left out** because this time is not one of neglect and sleep. It is explained in Fataawa Dar ul Ulum Deoband (Jadid),

‘It is Sunnah to call out the Azaan if one missed the Fajr Salaah and is now performing the Qada of it in jama’ah. The Azaan should be called out just as the Azaan of Fajr is called out, i.e. together with the words, ‘Salaah is better than sleep’.[94]

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[93] I’la us Sunan vol.2 p.119
[94] vol.2 p.96

## To call out a few words of the Azaan and Iqaamah before the time

Just as the entire Azaan is repeated if it is called out before the time, similarly, it is **necessary to repeat the entire Azaan** if a few words were called out before time. It is also necessary to repeat the entire Iqaamah if a few words were called out before its time. The following is explained in Durr e Mukhtaar,

يعاد اذان وقع بعضه قبله كالاقامة .شامي ٢٥٨ ۱

## Forgetting the words 'Salaah has begun' in Iqaamah

If one forgets to call out the words, 'Salaah has begun' in the Iqaamah, and one remembers during the Iqaamah or after completing the Iqaamah – just before the Imam is about to commence the Salaah, then it is better to call out الله أكبر الله أكبر and لا إله إلا الله after قد قامت الصلوة , so that the Iqaamah can be called out in sequence. If one remembers after the Imam has commenced the Salaah, then one need not do anything.

## When should one stop trading in the area where there is more than one Jumu'ah being performed?

It is wajib and necessary to **stop** trading and proceed for Salaah at the **commencement of the first Azaan of Jumu'ah** in such localities and areas in which more than one Jumu'ah is performed for the person who wishes to perform the Jumu'ah properly (of listening). It is explained in the footnotes of Imdaad ul Fataawa,

It is wajib to respond by proceeding for Salaah once the time for the first Azaan of Jumu’ah sets in according to the preferred view.

وان يجيب بقدمه اتفاقا في الاذان الاول يوم الجمعة لوجوب السعي (در مختار)

This is what is drawn from the verse of Surah Jumu’ah that upon listening to the Azaan, one leaves all trade and work, and immediately proceeds for Salaah (which is wajib). To proceed for Salaah immediately upon listening to the Azaan in a locality that has more than one Jumu’ah being performed cannot be wajib for it is impossible. It is also not wajib to proceed to that Masjid from which the Azaan was first called out, otherwise the permissibility for multiple Jumu’ahs will mean nothing. This is because if it is wajib for everybody to proceed to the Masjid from Azaan was called out first, then will it stay permissible to perform Jumu’ah in another place? However, it is wajib to proceed to the Masjid where the person listens to the Azaan there from or where he intended to perform Jumu’ah that particular week. For this reason, the command to leave trade and proceed for Salaah relates to the first Azaan of that particular locality.[95]

## Etiquettes and Laws for the Muezzin

### The Muezzin should be sane, mature, knowledgeable and pious

It is better that the Muezzin be a person who is sane, mature, free and a male. He should be aware of the laws of Azaan and Iqaamah. He should also be abstinent (pious).

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[95] vol.1 p.169. Added by Mufti Sa’eed Ahmad Palanpuri.

وينبغي ان يكون المؤذن رجلا عاقلا صالحا تقيا عالما بالسنة . ٥٣□١

Hadhrat Abdullaah bin Abbas ⎫ narrates that Rasulullaah ρ said,

ليؤذن لكم خياركم . ابو داؤد ٨٧□
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"The best among you should call out the Azaan."[96]

## The Muezzin should be aware of the times of Salaah

The Muezzin should be well aware of the times of Salaah, just as he should be intelligent, religious, and aware of the laws of Azaan and Iqaamah. The reason for this is that Salaah and fasting is based upon Azaan. If the Muezzin called out the Azaan on the incorrect time, then there is fear that the Salaah and fasting of people will be null and void.

ومنها ان يكون عالما باوقات الصلوة . بدائع ١٥٠□١

Hadhrat Abdullaah bin Umar ⎫ narrates that Rasulullaah ρ said,

خصلتان معلقتان في اعناق المؤذنين للمسلمين ، صيامهم وصلاتهم . مشكوة ٦٧

"Two things are hanging from the necks of the Muezzins for the Muslims. Their fasting and their Salaah."[97]

Hadhrat Abu Hurayrah ⎫ narrates that Rasulullaah ρ said,

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[96] Abu Dawud vol.1 p.87
[97] Mishkaat p.67

الامام ضامن ، والمؤذن مؤتمن اللهم ارشد الائمة ، واغفر للمؤذنين . مشكوة ٦٥

"The Imam is responsible, and trust is placed in the Muezzin. O Allaah! Show the Imams the right way and forgive the Muezzins."[98]

The meaning of this is that the Imam is responsible for the Salaah of the Muqtadis together with his own Salaah. For this reason, he should try his utmost best to perform the best Salaah, internally as well as externally. People have placed their trust in the Muezzin with regards to Azaan. For this reason, he should call out the Azaan on the correct time, foregoing his personal requirements and desires.[99]

## The Muezzin should have a beautiful and loud voice

The Muezzin should have a loud voice. Rasulullaah ρ chose Bilal ｝ upon the basis of him having a loud voice. Similarly, the Muezzin should have a beautiful voice. Rasulullaah ρ chose Abu Mahdhura ｝ upon the basis of him having a beautiful voice. In the lenghthy narration of Abu Mahdhura ｝ we find,

قال رسول الله صلى الله عليه وسلم قد سمعت في هؤلاء تاذين انسان حسن الصوت

Rasulullaah ρ said, "I heard the Azaan of a person with a person having a beautiful voice among those who were imitating." Rasulullaah ρ then called for us. We each called out the Azaan separately. I was the last. When I called out the Azaan, Rasulullaah ρ said, "Come here, he ρ seated me in front of him, and placed his blessed hand upon my forehead. He made du'a of blessings thrice for

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[98] Mishkaat p.65
[99] Ma'arif ul Hadith vol.3 p.158

me. He then said, “Go, call out the Azaan in the house of Allaah.”[100]

## The appointed Muezzin should call out the Azaan

If there is no valid reason or excuse, then only the appointed Muezzin should call out the Azaan. It is not appropriate for anyone else to call out the Azaan. The reason for this is that the people of the locality are used to the voice of the Muezzin. The people can be deceived by the voice of another person. This is especially in today’s times where tape recorders and radios are sounded upon which the Azaan is played sometimes, and people are deceived. The following is explained in Bada’i us Sana’i,

**ومنها ان يكون مواظبا على الاذان ، لان حصول الاعلام لاهل المسجد بصوت المواظب ابلغ من حصوله بصوت من لا عهد لهم بصوته فكان افضل . ١٥١ □ ١**

## To call out the Azaan in two Masjids

**The Muezzin should call out the Azaan in one Masjid for one Salaah time.** It is Makruh to call out the Azaan in two Masjids. The following is explained in Kabiri,

**ويكره ان يؤذن في مسجدين ، لانه يكون في احدهما داعيا الى ما لا يفعل . ٣٦١**

**It is Makruh to call out the Azaan in two Masjids.** The reason for this is that the Muezzin will be calling to something in one Masjid which he himself is not doing.[101]

## To call out the Azaan in a soft voice

[100] Nasa’i vol.1 p.104
[101] Kabiri p.361

The Azaan can be called out in a soft voice as well. This will be when the person calling out the Azaan is not a specified or appointed Muezzin. It is Mustahab for the appointed Muezzin to call out the Azaan in a loud voice.[102]

### To call out the Azaan without permission

If there is an appointed Muezzin for a Masjid and someone does not like the Azaan, then another person cannot call out the Azaan without his permission. However, if another person called out the Azaan without the permission of the Muezzin, then the Sunnah of Azaan will be done.[103]

### Coughing during Azaan

A person should not cough unnecessarily during Azaan. There will be no problem if a person has some excuse or he does it to clear his voice.

### Calling out the Azaan bareheaded

A person should cover his head with a hat when calling out the Azaan. If sometimes the Azaan was called out by a Muezzin that was bareheaded, then there is no problem. **However, wherever being bareheaded is a special sign of the Rawafid and Shi'a, then it will be necessary to oppose them at such a place.[104]**

### Calling out the Azaan while wearing ones shoes

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[102] Fataawa Dar al Ulum (Jadid) vol.2 p.119
[103] Fataawa Dar al Ulum (Jadid) vol.2 p.122
[104] Fataawa Dar al Ulum (Jadid) vol.2 p.109

It is **permissible** to call out the Azaan while wearing ones shoes. However, it will be better to remove ones shoes if there is some najaasat (filth) on it.[105]

## Taking a wage for calling out the Azaan

There is scope for accepting a wage for calling out the Azaan. It is however best to call out the Azaan solely for the pleasure of Allaah, and take a wage for other services. This should be clarified when accepting the effort of calling out the Azaan.

Hadhrat Uthman bin Abi Al As narrates that Rasulullaah ρ said when dispatching me as the governor of Ta'if, he finally said to me with great emphasis,

**ان اتخذ مؤذنا لا ياخذ على اذانه اجرا . ترمذي ٢٩ ١**

"Appoint such a Muezzin who does not take a wage."[106]

In the light of this hadith, Imam Abu Hanifah, Imam Abu Yusuf, Imam Muhammad, and other early day scholars state that it is not correct to take a wage in lieu of calling out the Azaan. However, Imam Shafi'i concludes that this advice is based upon taqwa, and classifies taking a wage in lieu of calling out the Azaan as permissible. The following is explained in Sunan al Kubra,

**قال الشافعي : قد ارزق المؤذنين امام هدى عثمان بن عفان رضي الله عنه . بيهقي ٤٢٩ ١**

The leader of guidance, Hadhrat Uthman used to give a wage to the Muezzins.[107]

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[105] Fataawa Dar al Ulum (Jadid) vol.2 p.121
[106] Tirmidhi vol.1 p.29

The latter day scholars of the Ahnaaf state that it is **permissible** to take a wage in the light of the circumstances and change in era. The following is explained in Durr e Mukhtaar,

ولا تصح الاجارة لاجل الطاعات مثل الاذان ، والحج والامامة وتعليم القرآن والفقه ، ويفتى اليوم بصحتها لتعليم القرآن والفقه والامامة والاذان . شامي ٢٤ □ ٥

It is not correct to take a wage for doing some form of obedience (worship), like Azaan, Hajj, Imamat, teaching of Qur'an and Fiqh. However, the ruling of permissibility is given for teaching Qur'an and Fiqh, Imamat and Azaan.[108]

## Reward for the Azaan and Iqaamah if one takes a wage

The basis of earning reward is ones intention. If the Muezzin has the pleasure of Allaah in mind, and the wage is simply for his daily needs, then, definitely he will attain reward. If however, the intention of the Muezzin is to attain wealth, and he calls out the Azaan only for the wage, if he does not get a wage, he does not call out the Azaan, then such a Muezzin will not attain the reward for calling out the Azaan. The following is explained in Shaami,

إن كان قصده وجه الله تعالى ، لكنه بمراعاته للاوقات ، والاشتغال به يقل اكتسابه عما يكفيه لنفسه وعياله ، فيأخذ الاجرة لئلا يمنعه الاكتساب عن اقامة هذه الوظيفة الشريفة

[107] Bayhaqi vol.1 p.429
[108] Shaami vol.5 p.24

، ولولا ذلك لم ياخذ اجرا فله الثواب المذكور بل يكون جمع بين عبادتين : وهما الاذان والسعي على العيال ، وانما الاعمال بالنيات . ٢٦٣ □ ١

If the intention of the Muezzin is the pleasure of Allaah, but he takes a wage because of being involved in keeping the time, and this is a barrier for him in earning enough for himself and for his family. He takes this wage so that this blessed responsibility does not stop him from earning. If he was not involved in this, then he would not have taken a wage, then for such a person there will be reward that is mentioned in the Ahadith. In fact, he will be joining two forms of worship. (1) Azaan, (2) Earning for his family, and actions are based upon intentions.[109]

## The Azaan and Iqaamah of a mad person, a fool, an intoxicated person, a woman and an immature child

The Azaan of a mad person, a fool, an immature child, and a woman is Makruh. Similarly, the Azaan of a drunk person is also **Makruh,** even though his drunkenness has come about because of some permissible substance. Therefore, if any of these persons has called out the Azaan, then it would be **better to repeat it**, but if any of them have called out the Iqaamah, then it does not have to be repeated because calling out the Azaan twice is proven, but calling out the Iqaamah twice is not proven. The following is explained in Durr e Mukhtaar,

ويكره اذان امرأة وسكران ولو بمباح كمعتوه (ومثله الجنون) وصبي لا يعقل وكذا يعاد اذان امرأة ومجنون ومعتوه وسكران وصبي لا يعقل ، لا اقامتهم لما مر . شامي ٢٦٣ □ ١

[109] Shaami vol.1 p.263

## The Azaan and Iqaamah of an understanding child

The Azaan and Iqaamah of an understanding child is **correct,** but it is best that a mature male calls out the Azaan. The following is explained in Alamgiri,

**اذان الصبي العاقل صحيح من غير كراهة في ظاهر الرواية ، ولكن اذان البالغ افضل .**
**١□٥٤**

## The Azaan and Iqaamah of a hermaphrodite and eunuch

A khuntha[110] and zankha[111] refers to a person in whom the signs of a male and those of a female are present. Or it refers to a person who has no signs of a sex at all. The ruling pertaining to such a person is,

1. If the signs of a male are predominant, for example, the beard grows, wet dreams like men, intercourse with a female, then that person will be classified as a male. The Azaan and Iqaamah of such a person is valid without any karaahat-detestment- because this person is in the ruling of a male.

2.If the signs of a female are predominant in this person, for example, the growing of breasts, the production of milk, menstruation, being pregnant etc., then this person will be classified as a female. The Azaan and Iqaamah of

[110] translated as hermaphrodite although its implication is different as is understood from the text that follows
[111] translated as eunuch although its implication is different as is understood from the text that follows

such a person is Makruh. If such a zankha has called out the Azaan and Iqaamah, then the Azaan should be repeated, and not the Iqaamah. This is because such a zankha is in the ruling of a female.

2. If there are no signs of a male, nor of a female, or there are opposing signs, for example, breasts and a beard, or, menstruation and wet dreams, then the Azaan and Iqaamah of such a zankha will be Makruh. The Azaan of such a zankha will have to be repeated, not the Iqaamah, **because this zankha is in the ruling of a woman.** The following is explained in Fataawa Dar al Ulum (Jadid),

Question: Is the Azaan of a zankha correct in the light of Shari’ah? Such a zankha in whom neither the signs of a male are present, nor those of a female.
Answer: If the person is not a hermaphrodite, and the signs of a male are present, then it is permissible for such a person to call out the Azaan and Iqaamah and to stand in the row of the men.[112]

## The Azaan and Iqaamah of a blind person

The Azaan and Iqaamah of a blind person is **valid if there is someone to inform him of the times of Salaah.** If there is no other person, then it would be better for someone else to call out the Azaan. The following is explained in Alamgiri,

**ما احب ان يكون مؤذنوكم عميانكم . اعلاء السنن ١٢٣ □ ٢ . مصنف عبد الرزاق ١ □ ٤٧١**

[112] vol.2 p.113

Hadhrat Abdullaah bin Umar ⎫ narrates that Rasulullaah ρ said, “Bilal (⎫) calls out the Azaan at night. For this reason, you carry on eating and drinking until Abdullaah bin Umme Maktum calls out the Azaan.” The narrator says that Abdullaah bin Umme Maktum ⎫ was a blind person and he did not call out the Azaan until it was not said to him that “subh” has come in.[113]

We come to know from this narration that if there is another person to inform the blind person of the times of Salaah, then the Azaan and Iqaamah of the blind person will be valid without any karaahat. However, generally a blind person should not be appointed as a Muezzin because it is difficult for another person to remain with him all the time. For this reason, Ibn Umme Maktum ⎫ did not call out the Azaan for every Salaah. He used to call out the Azaan for Fajr in the month of Ramadaan.

Hadhrat Abdullaah bin Mas’ud ⎫ says,

**ما أحب ان يكون مؤذنوكم عميانكم (اعلاء السنن ٢□١٢٣ ، مصنف عبد الرزاق ١□٤٧١)**

“I do not like that your Muezzin should be a blind person.”[114]

## The Azaan and Iqaamah of an ignorant and illiterate person

**It is necessary for the Muezzin to know the laws of Azaan and Iqaamah.** It is Makruh to give someone the position of being the Muezzin if he is not aware of the

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[113] Mishkaat p.66

[114] I’la us Sunan vol.2 p.123, Musannaf Abdur Razzaq vol.1 p.471

laws and etiquettes of Azaan and Iqaamah. The following is explained in Kabiri,

ويستحب ان يكون المؤذن عالما بالسنة تقيا ، فيكره اذان الجاهل والفاسق لقوله عليه السلام ليؤذن لكم خياركم . ٣٥٩

If the Muezzin is such a person who does not call out the words of the Azaan correctly, then his Azaan is not correct. It will be necessary to repeat such an Azaan.[115]

Examples of such mistakes are as follows,

اشد In place of اشهد

حيّ للصلوة In place of حيّ على الصلوة

حيّ للفلاح In place of حى على الفلاح

آلله اكبر In place of الله اكبر

آكبر ، اكبار In place of الله اكبر

ه In place of ح in حى على الفلاح

## A point worthy of note

Nowadays, generally a Muezzin who accepts a minimal wage is sought. Whether he calls out the Azaan correctly or not is not thought about, whereas Azaan is an important symbol of Islaam, and the Muezzin is the caller and inviter on behalf of Allaah |. For this reason, such a Muezzin should be sought who calls out the Azaan correctly and has a beautiful voice so that he may show the glory and splendour of Islaam by means of the Azaan, as well as affect the hearts of the listeners and attract them. The blessings of Azaan will become apparent. May Allaah

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[115] Fataawa Rahimiyya vol.4 p.287

grant the Mutawallis the divine ability to give due importance to this.

Hadhrat Abu Hurayrah  narrates that Rasulullaah ρ said,

“The Imam is responsible, and people place their trust in the Muezzin. (Trust is placed in a person of high status. For this reason, it is necessary that the Muezzin be a person who is composed, trustworthy, understanding and has a beautiful voice). O Allaah! Guide the people to what is correct and forgive the Muezzins.”

**فقال رجل : يا رسول الله ! لقد تركتنا – نتنافس في الأذان بعد ، قال : إن بعدكم زمانا سفلتهم مؤذنوهم . كنز العمال ٣٤٠ 8**

A person said, “O Rasul-messenger of Allaah, you have placed enthusiasm for competition within us.” Rasulullaah ρ said, “(But) in the latter times, the Muezzins will be the lowly people.” (Instead of competition, the honourable will move away from calling out the Azaan)

Hadhrat Umar  narrates that Rasulullaah ρ said,
“

**سيأتي على الناس زمان يتركون الاذان على ضعفائهم ، وتلك لحوم حرمها الله على النار لحوم المؤذنين . كنز العمال ٦٩٠ 7**

“A time will come when the responsibility of Azaan will be given to the lowly people, whereas Allaah has forbidden the flesh of the Muezzins for the fire of hell.”

(But the people will turn away from such great virtue and will understand it a defect to call out the Azaan)[116]

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[116] Kanz ul Ummaal vol.7 p.690

## The ruling pertaining to a new Muslim and an illegitimate child

The Azaan of a new Muslim and an illegitimate child will be **Makruh** if they are ignorant. **If they are aware** of the laws of Azaan and Iqaamah and are religious then **it will be permissible without karaahat** for them to call out the Azaan and Iqaamah.

## The definition of a faasiq

A faasiq is such a person who **wilfully commits a major sin, or repeatedly commits a minor sin.** It is explained in Qawaid ul Fiqh,

**الفسق في اللغة : عدم اطاعة امر الله ، وفي الشرع : ارتكاب المسلم كبيرة قصدا ، أو صغيرة مع الاصرار عليها بلا تأويل . ٤١٢**

According to the dictionary, a faasiq is a person who does not obey the command of Allaah, and the meaning of fisq in the Shari'ah is for a Muslim to wilfully commit a major sin or to repeatedly commit a minor sin without any explanation.[117]

In the light of this definition, every such person who does a haraam (forbidden) action is a faasiq, or a person who repeatedly does an action that is Makruh Tahrimi. For example, to leave out Fard Salaah or fasting without any excuse. Similarly, to leave out Jama'ah without any excuse because it is Makruh Tahrimi. The reason for this is that a person who repeatedly leaves out Jama'ah is a faasiq. However, if a person left out Jama'ah for some valid excuse, then he is not a faasiq.

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[117] p.412

## The ruling of a faasiq

The Azaan and Iqaamah of a faasiq is Makruh. However, it is not necessary to repeat the Azaan and Iqaamah of a faasiq.

**ويكره اذان الفاسق ، ولا يعاد . ٥٤ □ ١**

## The ruling of a person who consumes interest, a drunkard, an adulterer, a thief and sorcerer

The Azaan and Iqaamah of all these persons is **Makruh.** The reason for this is that consuming interest, drinking, adultery, sodomy, stealing, robbery, black magic, and gambling are all haraam actions. A person who does any of these actions is a faasiq, and the Azaan and Iqaamah of a faasiq is Makruh.

## The ruling of a person who breeds pigeons, a person who breeds partridges, and a person who breeds kites

The Azaan and Iqaamah of a person who breeds any type of these creatures is **Makruh.** The reason for this is that all kites are haraam, and the person who does this is a faasiq. If a person breeds pigeons as a hobby, then his Azaan and Iqaamah is valid because he is just and not a faasiq. The following is explained in Alamgiri,

**ولا شهادة من شلعب بالحمام يطيرهن ، فاما اذا كان يمسك الحمام يستانس بها ، ولا يطيرها عادة فهو عدل مقبول الشهادة . ٤٦٧ □ ٣**

## The ruling of the person who is disobedient to his parents, the usurper of an orphan’s wealth, a murderer and an usurper

The Azaan and Iqaamah of all these persons is **Makruh.** The reason for this is that disobeying ones parents, usurping the wealth of an orphan, to murder someone unjustly, and usurping someone's wealth are all haraam. The person who does these actions is a faasiq.

### The ruling of a person who shaves his beard or keeps it less than a fist's length

The Azaan and Iqaamah of such persons is **Makruh**, because shaving the beard is haraam. The person who does so is a faasiq. To keep a beard that is less than a fist's length is Makruh Tahrimi because it goes against the grain of the narrated Sunnah. To carry on with such an action is fisq.

### The ruling of a person who sterilizes others

The Azaan and Iqaamah of a person who wilfully sterilizes others is also **Makruh** because it is haraam to sterilize others. The person who does haraam is a faasiq.[118]

### The ruling of a person who watches videos and frequents the cinema

The Azaan and Iqaamah of a person who watches videos and frequents the cinema is **Makruh.** The reason for this is that immoral and immodest pictures are shown therein.

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[118] If he repents and people are satisfied with his repentance, then the karaahat will be removed. Rasulullaah ρ is reported to have said, "A repenter from sin is like the person who did not sin at all." And Allaah ρ knows best. – Mufti Sa'eed Ahmad Palanpuri

It is haraam to view such things. The person who sees naked pictures is a faasiq. Similarly, it is haraam to watch such programmes on television in which immoral and immodest things are shown. The person who views such things is a faasiq. For this reason, the Azaan and Iqaamah of such a person is also Makruh.

## The ruling of a person who swears

The Azaan and Iqaamah of a person who swears the whole time, whether it be people or animals, is **Makruh.** Such a person is also a faasiq. Hadhrat Abdullaah bin Mas’ud ⎞ narrates that Rasulullaah ρ said,

**سباب المسلم فسوق وقتاله كفر . مشكوة ٤١١**

“It is a sin to swear a Muslim, and it is kufr to kill a Muslim.”[119]

## In which instances is the Azaan of a faasiq Makruh (reprehensible)?

It is not Makruh if a faasiq calls out the Azaan and Iqaamah for a group of travellers, or for a group of factory workers or any other workers if they are performing Salaah in any place besides the Masjid. The following is explained in Shaami,

**لو حضر جماعة عالمون بدخول الوقت واذان لهم فاسق ، أو صبي يعقل لا يكره . ٢٦٤ □ ١**

## The ruling of a person who has repented and a doubtful person

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[119] Mishkaat p.411

If a person was involved in some form of fisq, then he stopped, for example, he stopped shaving his beard, or he stopped drinking and consuming interest, and he made sincere repentance, then his Azaan and Iqaamah is valid without any karaahat. By means of repentance, fisq is obliterated.

**متى ارتكب كبيرة سقطت عدالته (در مختار) وتعود اذا تاب . شامي ٣٧٧ □ ٤**

Similarly, if there is a doubt that someone is involved in fisq and fujoor, then the Azaan and Iqaamah of this person is valid without any karaahat. The reason for this is that **the credibility of a person is not affected upon the basis of doubt.** However, if the doubt is based upon valid proof, then such a person should not be appointed as the Muezzin.

**من اتهم بالفسق لا تبطل عدالته . شامي ٣٧٧ □ ٤**

## The ruling of a person who reviles the Sahabah ψ and the ‘Ulema and Mashayikh

The Azaan and Iqaamah of a person who reviles the Sahabah ψ, the ‘Ulema and the Mashayikh is **Makruh** as well. The reason for this is that such a deed is an act of fisq. The following is explained in Alamgiri,

**ولا تقبل شهادة من يظهر سب السلف الذين هم الصحابة والتابعون وابو حنيفة واصحابه رضي الله عنهم ، هكذا في النهاية ، وكذا العلماء كذا في فتح القدير . ٣ □ ٤٦٨**

Hadhrat Abu Sa’eed Khudri ⎫ narrates that Rasulullaah ρ said,

لا تسبوا اصحابي فلو ان احدكم انفق مثل احد ذهبا ما بلغ مد احدهم ولا نصيفه .
مشكوة ٥٥٣

"Do not revile my companions (because their status is so high that) if one of you had to spend in charity an amount of gold equal to Mount Uhud, it would not equal the charity of one mudd (app. 700g) of their charity. In fact, not ecen equal to half a mudd.[120]

Hadhrat Abdullaah bin Mughaffal ﴿ narrates that Rasulullaah ρ said,

الله الله في اصحابي ، الله الله في اصحابي ، لا تتخذوهم غرضا من بعدي ، فمن احبهم فبحبي احبهم ، ومن ابغضهم فببغضي ابغضهم ، ومن آذاهم فقد آذاني ، ومن آذاني فقد آذى الله ، ومن آذى الله فيوشك ان ياخذه . مشكوة ٥٥٤

"Fear Allaah with regards to my companions, fear Allaah with regards to my companions. Do not make them a target after my demise. He who loves the Sahabah has love for me on the basis of loving me. He who hates them, has hatred for me on the basis of hating me. He who hurts them, indeed has hurt me, and he who has hurt me, has hurt Allaah, and he will soon be caught."[121]

## The ruling of a Ghayr Muqallid, a Maududi and Innovator

It is **valid** for a ghayr muqallid (ahl al Hadith), Maududi (Jama'at e Islaami), an innovator, and any person who is astray, but **whose beliefs have not reached the level of kufr,** and is apparently pious to call out the Azaan and Iqaamah. It is however **Makruh to appoint one of them**

[120] Mishkaat p.553
[121] Mishkaat p.554

**as the Muezzin,** because doing so in reality is showing honour for them, and Rasulullaah ρ prevented us from honouring such people. Besides this, there is also fear that deviation will spread on the basis of appointing a deviated person. For this reason, great caution should be adopted.

Hadhrat Ibrahim bin Maysara narrates that Rasulullaah ρ said,

**من وقر صاحب بدعة فقد اعان على هدم الاسلام . مشكوة ٣١**

"He who helps an innovator has helped in destroying Islaam."[122]

## Azaan of a non-Muslim

The Azaan of a non-Muslim is **not valid,** it does not matter whether it is a Christian or Jew. It is explained in Al Bahr Ar Ra'iq,

**واما الاسلام فينبغي ان يكون شرط صحة ، فلا يصح اذان كافر على اى ملة كان .**
**١□٢٦٤**

## Azaan of a Qadiyani and Shi'a

It is the unanimous view of the Ummah that a qadiyani is a kafir. The Azaan of a qadiyani is **not valid** just as the Azaan of a non-Muslim is not valid. Similarly, the Azaan of that shi'a whose beliefs have reached the level of kufr

[122] Mishkaat p.31

is not sufficient. If any of these people have called out the Azaan and Iqaamah, **it will have to be repeated.**

## When will the Muezzin receive his reward for Azaan?

If the Muezzin is aware of the Sunan and etiquettes of Azaan, and he knows the times of Salaah, then he will attain the reward for calling out the Azaan, otherwise he will not attain the reward. The reason for this is that it is necessary for the Muezzin to be aware of all of this. Those Muezzins who undergo great difficulty will be deprived of the reward because they are not aware of these rulings.

The following is explained in Durr e Mukhtaar,

**وانما يستحق ثواب المؤذنين اذا كان عالما بالسنة والاوقات (در مختار) لو لم يكن عالما باوقات الصلوة لم يستحق ثواب المؤذنين . شامي ٢٦٢ □ ١**

The Muezzin will be deserving of reward if he is aware of the Sunan and times of Salaah. If he is not aware of the times of Salaah, he will not be deserving of the reward.[123]

## The Times of Salaah

### Fajr:

Approximately one and a half hours before sunrise, whiteness and light becomes apparent on the eastern horizon. It rises from the earth towards the sky in the shape of a pillar. This is called false dawn. After a little while, this whiteness disappears. After this, another whiteness appears. This whiteness spreads from east to west, i.e. the entire eastern sky lights up. This is called true dawn. The time of Fajr begins from this time. It lasts until sunrise. It is Mustahab for men to perform their

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[123] Shaami vol.1 p.262

Salaah with Jama'ah in the Masjid about half to three quarter of an hour before sunrise when the sky is well lit up. It is however better to perform the Fajr Salaah with Jama'ah the moment the time comes in during the month of Ramadaan, because it is quite difficult to wake up after completing sehri. There is also fear of the Musallies being less if the Salaah is performed when the sky is well lit up, that is why it is more virtuous if it is performed in the first time.

**Zuhr and Jumu'ah:**

The time of Zuhr and Jumu'ah begins when the sun turns from the zenith. The time remains until the shadow of everything becomes twice its size (together with the original shadow that exists when the sun is exactly at its zenith). It is Mustahab to perform Jumu'ah early in every season.It is Mustahab to peform Jumu'ah early in winter, and in summer it is Mustahab to delay it until the heat of the sun subsides. One should not delay so much also that the shadow of everything reaches its own size.

**Asr:**

The time of Asr begins when the shadow of everything reaches twice its size (together with the original shadow). It remains until sunset. It is Makruh once the colour of the sun changes. It is most virtuous to always delay just a little while after the first time sets in. If a sleeping person awoke, or a person remembered that he has to perform Asr and the sun is setting, he should wait until the sun sets and then perform the Qada of Asr. This is established from the

practice of Hadhrat Abu Bakrah ⎱[124]. However, if someone did perform the Asr at that time, then it will be considered to be complete with karaahat.

## Maghrib:

The time of Maghrib starts upon the setting of the sun.It remains until the horizon is white. The redness that is present in the sky after the sun sets is called ‘shafaq e ahmar’ (the red horizon). After the redness disappears, a whiteness becomes apparent. This is called ‘shafaq e abyad’ (the white horizon). Once this whiteness disappears, the horizon becomes dark, and the entire sky looks the same. In summary, the time of Maghrib lasts until just before ‘shafaq e abyad’. It is Mustahab to perform the Maghrib early in every season. It is Makruh to delay Maghrib until the stars can be seen.

## Esha:

The time for Esha begins once ‘shafaq e abyad’ disappears. It remains until true dawn. It is Mustahab to perform it before one third of the night has passed. It is permissible to dealy it until half the night has passed, and it is Makruh to delay it until more than half the night has passed.

## Witr:

The time for witr is the same as that of Esha, however, it is not permissible to perform witr before Esha.

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[124] عن أبي بكرة رضي الله عنه أنه نام عن صلوة العصر فاستيقظ عند غروب الشمس ، فلم يصل حتى غربت الشمس ، وقد ذهب قوم من اهل الكوفة الى هذا . ترمذي ٢٥ □ ١

## Answering the Azaan and Iqaamah

### The method of answering the Azaan

It is most virtuous and **Mustahab** for every individual, whether male or female, whether pure or impure, to answer the Azaan. There is great virtue for this explained in the hadith. The method of answering is that when the Muezzin calls out a sentence and stops, then a person should repeat the same words in the pause of the Muezzin.

When the Muezzin calls out حيّ على الصلوة and حيّ على الفلاح , the listener should respond by saying لا حول ولا قوة الا بالله . when the Muezzin calls out الصلوة خير من النوم in the Azaan of Fajr, the listener should respond by saying صدقت وبررت . the following is explained in Nur al Idah,

واذا سمع المسنون منه امسك وقال مثله ، وحوقل في الحيعلتين وقال صدقت وبررت او ما شاء الله عند قول المؤذن الصلوة خير من النوم . ٦٠

Note: **It should be remembered that which is said in the reply to the Azaan of Fajr is not proven from any authentic hadith.** There is however no problem in saying it, it is Mustahab. It is explained in Kashf ul Khifa, Maqasid e Hasana mentions that many people say the words صدق رسول الله صلى الله عليه وسلم after the Muezzin calls out الصلوة خير من النوم in the Azaan of Fajr.

This would be correct if we consider that Rasulullaah ρ permitted Hadhrat Bilal ⌉ to call out the words الصلوة خير من النوم . However, it is also proven that Rasulullaah ρ ordered Abu Mahdhurah ⌉ to call out الصلوة خير من النوم. from this

angle, it would be mustahab to answer صدق رسول الله. It is preferred however, to only say صدقت وبررت (as Mustahab).

Mulla Ali al Qari has explained that there is no basis for صدق رسول الله. Similarly, there is no basis for people saying صدقت وبررت وبالحق نطقت after the Muezzin calls out الصلوة خير من النوم .

**The glad tidings of paradise for the person who answers the Azaan**

Hadhrat Umar ⌉ narrates that Rasulullaah ρ said, "When the Muezzin calls out الله أكبر الله أكبر , then in reply you should say الله أكبر الله أكبر . then when the Muezzin calls out أشهد أن لا اله الا الله , the listener should reply by saying أشهد أن لا اله الا الله . when the Muezzin calls out أشهد ان محمد رسول الله , the listener should reply by saying أشهد ان محمد رسول الله . Then when the Muezzin calls out حيّ على الصلوة , the listener should reply by saying لا حول ولا قوة إلا بالله . Then when the Muezzin calls out حيّ على الفلاح , the listener should reply by saying لا حول ولا قوة إلا بالله . Then when the Muezzin calls out الله اكبر الله اكبر , the listener should reply by saying الله اكبر الله اكبر . Then when the Muezzin calls out لا اله الا الله the listener should reply by saying لا اله الا الله . This replying should be with truthfulness of heart, and the listener who replies will enter jannah.[125]

Clarification of the above mentioned hadith:

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[125] Mishkaat p.65

There are two spheres of Azaan. First, Azaan is a call and invitation to Salaah. Second, it is a call and announcement of Imaan and spread of the true Deen-religion. Considering the first sphere, it is necessary upon every Muslim male who hears the Azaan to prepare for Salaah, and to reach the Masjid in time to join the Salaah with Jama'ah. Considering the second sphere, every Muslim is commanded to verify with his tongue to every part and word of this Imani invitation and announcement and this heavenly and divine call. In this way, the entire Muslim community will renew their Imaan at the time of every Azaan. This is the special wisdom behind the command of Rasulullaah ρ to reply to the Azaan. From this we can also understand why the glad tidings of Jannah are given upon the small action of replying to the Azaan.

**It is also Mustahab to answer the Iqaamah**

**It is Mustahab to reply to the Iqaamah just as it is Mustahab to reply to the Azaan.** The method is that the listener should reply to every sentence of the Muezzin with the same words. However, when he says حيّ على الصلوة , and حى على الفلاح , the listener should reply with لا حول ولا قوة الا بالله . In answer to قد قامت الصلوة , the listener should say اقامها الله وادامها . The following is explained in Durr e Mukhtaar,

ويجيب الاقامة ندبا اجماعا كالاذان ، ويقول عند قد قامت الصلوة اقامها الله وادامها .
شامي ٢٦٨ □ ١

Hadhrat Abu Umamah ⌉ narrates,
"Hadhrat Bilal ⌉ began the Iqaamah. When he reached قد قامت الصلوة , then Rasulullaah ρ said اقامها الله وادامها . The

other words of the Iqaamah were replied to by Rasulullaah ρ as is explained in the hadith of Umar ⎱.[126]

## The Sunnah method of answering the Azaan and Iqaamah

The Masnun method of answering the Iqaamah is that once the Muezzin calls out each sentence, then the listener should reply. It is not correct to reply while the Muezzin is calling out the words or before he calls out the words. **However, if someone listens to the entire Azaan silently and then replies all at once, it is also correct on the condition it is not delayed very long.** If the listener delays for very long, then then Sunnah of replying will not be done. The following is explained in Shaami,

**صرح به ابن حجر في شرح المنهاج : فلو سكت حتى فرغ كل الاذان ثم اجاب قبل فاصل طويل كفى في اصل سنة الاجابة كما هو ظاهر اه واستفيد من هذا ان المجيب لا يسبق المؤذن بل يعقب كل جملة منه بجملة منه ، قال في الفتح : وفي حديث عمر بن ابي امامة التنصيص على ذلك اه قلت : وظاهره انه لا تكفي المقارنة لان الجواب يعقب الكلام . ٢٦٦ □ ١**

## Is it Waajib to answer the Azaan?

Although according to some scholars, it is wajib to reply verbally to the Azaan, **the preferred view is that it is not wajib** to reply verbally to the Azaan. It is most virtuous and Mustahab. It is however necessary upon every Muslim male to get ready to perform Salaah once he hears the Azaan, and to reach the Masjid in time to perform the Salaah with congregation,this is because there are severe warnings narrated with regards to those who do not

[126] Mishkaat p.66

present themselves for Jama'ah. The following is explained in Shaami,

ان الاجابة باللسان مندوب ، والواجبة هي الاجابة بالقدم . ٢٦٥ □ ١

## It is also Mustahab for women to answer the Azaan

It is Mustahab for women to reply to the Azaan just as it is Mustahab for men to reply. Hadhrat Maymuna ɡ narrates that Rasulullaah ρ stood between the rows of the men and the rows of the women and said,

يا معشر النساء! اذا سمعتن اذان هذا الحبشي واقامته فقلن كما يقول . ترغيب منذري ١٨٦ □ ١

"O women, when you hear the Azaan of this Abysinnian, then say the same words that he says."

## A person without wudhu and a person in Janaabah should also reply to the Azaan

It is also Mustahab for a person in need of a bath or a person without wudhu to reply to the Azaan. The following is explained in Shaami,

ويجيب من سمع الاذان ولو جنبا . شامي ٢٦٥ □ ١

The person who hears the Azaan should reply, even though he may be in the state of jannabah.[127]

## Replying to the Azaan while in Haydh or Nifaas

[127] Shaami vol.1 p.265

There is **no problem** with replying to the Azaan while in state of Haydh or Nifaas. It is an act of reward. The reason for this is that it is not permissible to recite the Qur'aan during Haydh and Nifaas **but all other forms of dhikr are permissible.** The following is explained in Durr e Mukhtaar,

**ولا بأس لحائض وجنب بقراءة ادعية ومسها وحملها ، وذكر الله تعالى وتسبيح . شامي ١٩٥□١**

There is no problem-nothing wrong- for a woman in Haydh or Nifaas to read du'as, or touch du'a books, or lift them. There is no problem with the dhikr of Allaah.[128]

## Answering the Azaan while having intercourse or while relieving oneself

A person **should not reply** to the Azaan while having intercourse or while relieving himself. The reason is that generally the **satr is open** at this time. It is also inappropriate to speak during that time, therefore it will be all the more so not appropriate to reply to the Azaan in this condition.

## Those instances in which it is not necessary to reply to the Azaan

1. When listening to a Deeni lecture.
2. When teaching and listening to a lesson of Deen.

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[128] Shaami vol.1 p.195

3. When eating.

However, if someone did reply to the Azaan then definitely he will be rewarded. The following is explained in Durr e Mukhtaar,

**لا حائضا ونفساء وسامع خطبة ، وفي صلوة جنازة وجماع ومستراح واكل وتعليم علم وتعلمه . شامي ٢٦٥ □ ١**

**Replying to the Azaan and Iqaamah while in Salaah**

It is **not permissible** to reply to the Azaan and Iqaamah while in Salaah. If **someone replies** to the Azaan while in Salaah, the **Salaah will be become null and void.** The following is explained in Shaami,

**لو قال مثل ما قال المؤذن ان اراد جوابه تفسد ، وكذا لو لم تكن له نية لأن الظاهر انه اراد به الاجابة (باب ما يفسد الصلوة) ٤٠٧ □ ١**

**Replying to the Azaan during tilaawah**

It is **Mustahab** for a person who is reciting the Qur'an **to stop his recitation once the Azaan starts** and reply to the Azaan. It is however **not necessary to reply for the person who is memorizing the Qur'an,** or for the person who is revising his previous lesson, or he is reading to memorize the juz, or a Qaari is practising or making others practice recital. Similarly, it is not necessary to reply to the Azaan if one is giving or listening to a lesson of Tafseer. The following is explained in Maraaqi al Falaah,

اذا سمع المسنون منه امسك حتى عن التلاوة ليجيب المؤذن ولو في المسجد ، وهو الافضل (طحطاوي ١١٩ ) لان تكرار القراءة انما هي للاجر فلا يفوت بالاجابة بخلاف التعلم فعلى هذا لو يقرأ تعليما او تعلما لا يقطع (شامي ٢٦٦□١ )

Note: It has become clear from the above rulings that the custom of **stopping the lecture** once the Azaan commences, or stopping the lesson (of Deen) **is just a custom. There is no basis for it.** However, it is necessary for those who are talking to become quiet and reply to the Azaan.

## To give the reply after the Azaan has been completed

The person who was involved in Salaah or in tilaawah, or in giving or listening to a lesson, or listening to a lecture, or he was involved in eating and drinking, or he was relieving himself or having intercourse, and the Azaan was completed. On account of these activities he could not reply to the Azaan. He should reply to the Azaan all at once if just a few moments have passed. If a lot of time has passed, then the person should not reply. The following is explained in Shaami,

هل يجيب بعد الفراغ من هذه المذكورات ام لا؟ ينبغي انه ان لم يطل الفصل فنعم ، وان طال لا . ٢٦٦□١

## It is not necessary to reply to the Azaan and Iqaamah if one does not hear them

It is **not necessary** to reply to the Azaan if one cannot hear the Azaan, whether it be on account of being deaf or on account of being far away. This ruling applies even though one might be aware that the Azaan is being called out. The following is explained in Tahtaawi,

**فلو لم يسمع لبعد أو لصمم لا تشرع له المتابعة ولو علم أنه اذان . طحطاوي ١١٩**

## It is Mustahab to reply if one hears a few words of the Azaan and Iqaamah

If someone heard just a few words of the Azaan and Iqaamah and not the rest, for example, the Azaan was being called out over a loud speaker and the electricity supply was cut off, due to which the complete Azaan could not be heard, **then too it is Mustahab to reply to the entire Azaan.** The following is explained in Shaami,

**يجيب في جميعه اذا لم يسمع الا بعضه . شامي ٢٦٥ ١**

## It is necessary for those present in the Masjid to reply to the Azaan

It has become famous that it is not necessary for the person in the Masjid to reply to the Azaan. This is incorrect, because there are two types of replying. One is **verbal,** and the second is by **action** (to proceed to the Masjid when listening to the Azaan). Even though there is some difference of opinion, the preferred view is that it is **Mustahab to verbally reply to the Azaan.** The second, i.e. to **proceed to the Masjid upon listening to the Azaan in good time to join the congregation is wajib and necessary.**

The answer to those who say that it is not necessary for those present in the Masjid to reply to the Azaan is that it refers to reply by action, i.e. it is not wajib and necessary upon them. The reason for this is that they are already present. The meaning can never be that it is not Mustahab for them to verbally reply to the Azaan. Similarly, it is

also Mustahab for those who are not busy in Salaah or in giving or listening to a Deeni lesson to reply to the Azaan. The following is explained in Durr e Mukhtaar,

**ولو كان في المسجد حين سمعه ليس عليه الاجابة ، ولو كان خارجه اجاب بالمشي اليه بالقدم ، ولو اجاب باللسان لا به لا يكون مجيبا ، وهذا بناء على ان الاجابة المطلوبة بقدمه لا بلسانه . شامي ٢٦٧ □ ١**

## To stand while listening to the Azaan and Iqaamah

It is better and Mustahab to stand and prepare for Salaah once one hears the Azaan. It is however not Mustahab and Masnun to stand for giving the reply to the Azaan. It is also permissible without karaahat to sit and reply to the Azaan. It is Mustahab to stand and reply to the Iqaamah.

**ويندب القيام عند سماع الاذان (در مختار) قلت : ويحتمل ان يراد بالقيام الاجابة بالقدم وقد اخرج السيوطي : اذا سمعتم النداء فقوموا ، فانها عزمة من الله قال شارحه المناوي اى اسعوا الى الصلوة ، او المراد بالنداء الاقامة . شامي ٢٦٦ □ ١**

## To greet and speak while the Azaan is in progress

It is **not appropriate to speak or greet** another person while listening to the Azaan and Iqaamah. Similarly, it is not necessary to reply to the person who has greeted. The reason for this is that the **person who is listening to dhikr is similar to the person making dhikr.** The following is explained in Shaami,

**وينبغي للسامع ان لا يتكلم ولا يشتغل بشيء في حالة الاذان والاقامة ، ولا يرد السلام ايضا . شامي ٢٦٨ □ ١**

## It is not Mustahab to reply to an Azaan that is against the Sunnah

It is Mustahab to reply to the Sunnah Azaan and Iqaamah. It is not Mustahab to reply to an Azaan and Iqaamah that is not in accordance to the Sunnah. Therefore it is not Mustahab to reply to the Azaan that has been called out before time, or an Azaan called out in a language besides Arabic, or the Azaan of an impure person or woman, or the Azaan of such an ignorant person who cannot even pronounce the words of the Azaan correctly.

**ويجيب ان سمع المسنون منه وهو ما كان عربيا لا لحن فيه (در مختار) الظاهر ان المراد ما كان مسنونا جميعه ، فلو كان بعض كلماته غير عربي او ملحونا لا تجب عليه الاجابة في الباقي ، لانه حينئذ ليس اذانا مسنونا كما لو كان كله كذلك ، او كان قبل الوقت او من جنب او امراة . شامي ٢٦٦ □ ٢**

## Replying to a number of Azaans

There are two instances of a number of Azaans. One of them is common today. That is that the Azaan is called out from various Masjids and localities. The second instance is where many Azaans are called out in one Masjid. This method is not in vogue today. It was common in the previous eras (after the first three generations of Islaam). Therefore we find this instance explained in the books of jurisprudence that it is Mustahab to reply to the first one. It is not Mustahab to reply to the others.

Before understanding the ruling with regards to the instance found today it is necessary to know that just as there are two instances/forms of multiple Azaans (1. In vogue 2. Out of vogue, similarly, there are two forms of replying (1. Reply by action, i.e. to prepare for Salaah and

reach the Masjid in time to be part of the congregation upon listening to the Azaan, 2. Verbal reply) The first form of reply is wajib and the second is masnun and Mustahab.

Therefore, if a person hears different Azaans of different Masjids and localities, then reply by action is necessary to only the Masjid of ones own locality, if one intends to perform Salaah there. Otherwise, it will be wajib to reply by action to the Masjid one intends to perform Salaah in. It is Mustahab to verbally reply to all the Azaans because all the Azaans are masnun, and it is Mustahab to reply to a masnun Azaan (as explained above). The demand of etiquette with regards to the caller unto Allaah **is that one replies to every Azaan.** It is explained in the marginal notes of Imdaad ul Fataawa:

The details of this discussion is that there are two types of replying. One is by action, i.e. to proceed to the Masjid when one listens to the Azaan. Second is reply by the tongue, i.e. to verbally reply. The first type is wajib and the second is Mustahab.

Similarly, there are two types of multiple Azaans. One is that there are multiple Azaans in one Masjid. Second is that there are different Azaans in different Masjids. The ruling with regards to the first type has been explained in Durr e Mukhtaar that only the first Azaan should be replied to.

**ولو تكرر اجاب الاول (در مختار) اى بأن اذن واحد بعد واحد ، اما لو سمعهم في آن واحد من جهات فسيأتي (رد المحتار)**

It is understood from the text of Allamah Shaami ؒ that the view explained in Durr e Mukhtaar applies to the

instance of multiple Azaans in one Masjid. The reason behind this ruling is that honour is given to the first Azaan because the Azaans that follow are not masnun.

ويفيده ما في البحر ايضا عن التفاريق اذا كان في المسجد اكثر من مؤذن ... اذنوا واحدا بعد واحد فالحرمة للاول (رد المحتار ٣٦٩ □ ١ )

With regards to the second type (different Azaans in different Masjids), Allamah Shaami ﺭ has given preference to the ruling that one should reply to all the Azaans.

بخلاف ما اذا كان من محلات مختلفة تأمل ، ويظهر لي اجابة الكل بالقول لتعدد السبب وهو السماع كما اعتمده بعض الشافعية (رد المحتار)

It is the demand of respect to the caller unto Allaah that one verbally replies to all the Azaans.

With regards to replying by action, Durr e Mukhtaar explains,

وفي التاتارخانية : انما يجيب اذان مسجده ، وسأل ظهير الدين عمن سمعه في آن من جهات ما ذا يجب عليه؟ قال : اجابة اذان مسجده بالفعل اه قال الشامي (قوله انما يجيب اذان مسجده) اى بالقدم . ٣٧١ □ ١

Reply by action only applies to the Masjid of ones locality.[129]

## Reply to the Azaan of the Khutbah

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[129] vol.1 p.167-169

1. It is not only permissible but Mustahab for the Imam (khatib) to reply to the Azaan for the khutbah. It is also proven in the hadith.

2. It is better and more virtuous for the Muqtadis not to reply to the Azaan for the khutbah. There is no sin in replying to the Azaan because there are two opnions of the ulema with regards to this second instance. Some say that it is Makruh to reply to the Azaan of the khutbah, and others say that it is not Makruh, but permissible. The following hadith of Sahih Bukhaari is the proof for those who say that it is Makruh.

**عن سلمان الفارسي قال قال رسول الله صلى الله عليه وسلم : من اغتسل يوم الجمعة وتطهر بما استطاع من طهر ، ثم ادهن او مس من طيب ثم راح فلم يفرق بين اثنين فصلى ما كتب له ثم اذا خرج الامام انصت غفر له ما بينه وبين الجمعة الاخرى . ١□١٢٤**

Hadhrat Salmaan Farsi ⎫ narrates that Rasulullaah ρ said, "He who made the ghusl for Jumu'ah and purified himself as much as possible, then applied oil or some fragrance, then left and reached the Masjid, and did not barge between two people, then performed how much Salaah is stipulated for him to perform, then when the Imam emerged, he was silent, then all this person's sins will be forgiven from this Jumu'ah until the next Jumu'ah."[130]

From among the aspects that Rasulullaah ρ has given glad tidings of forgiveness, one of them is to remain silent once the Imam emerges. For this reason, the person who remains totally silent and does not speak or make any

[130] vol.1 p.124

dhikr when the Imam emerges will be deserving of this reward.

Those who say that it is permissible and correct to reply to the Azaan of the khutbah explain that the Azaan of the khutbah falls under the general implication of the hadith,

**اذا سمعتم الاذان فقولوا مثل ما يقول المؤذن**

'When you hear the Azaan, then say exactly what the Muezzin says.'

They also bring the following hadith of Sahih Bukhaari to corroborate the above hadith,

Abu Umamah says that I heard Hadhrat Mu'awiya ⎫ saying while he was seated upon the pulpit, when the Muezzin called out **الله اكبر الله اكبر** then Hadhrat Mu'awiya ⎫ said **الله اكبر الله اكبر** . Then the Muezzin called out **اشهد ان لا اله الا الله** , then Hadhrat Mu'awiya ⎫ replied, 'I also testify.' Then the Muezzin said, **اشهد ان محمدا رسول الله** then Hadhrat Mu'awiya ⎫ said, 'I also testify.' Once the Azaan was completed, Hadhrat Mu'awiya ⎫ said,
**يا ايها الناس! اني سمعت رسول الله صلى الله عليه وسلم على هذا المجلس حين اذن المؤذن يقول ما سمعتم مني من مقالتي . ١٢٥ □ ١**

"O people, indeed I heard Rasulullaah ρ in this place the words that you have heard from me."[131]

A doubt has arisen with regards to using this narration as proof. Even though Hadhrat Mu'awiya ⎫ or Rasulullaah ρ

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[131] vol.1 p.125

replied to the Azaan, it relates to the Imam. The difference of opinion is with regards to the Muqtadis. So, using this as proof is not complete. There is no convincing reply to this question. In summary, there are two opinions in this matter. The following is explained in Kifaayatul Mufti,

'According to Imam Abu Hanifah ﺭ, one should not speak once the Imam emerges until the khutbah is complete. The proof is the following narration of Sahih Bukhaari,

**عن سلمان الفارسي رضي الله عنه قال قال رسول الله صلى الله عليه وسلم من اغتسل يوم الجمعة...**

This hadith explains silence related to the emergence of the Imam. The reply to the hadith of Hadhrat Mu'awiya ﺭ from the side of Imam Abu HAnifah ﺭ could be that due to the fact that Hadhrat Mu'awiya ﺭ and Rasulullaah ρ were the khatibs, so there is no hinderance in replying because the command to remain silent is for those who are not the khatibs. Imam Abu Yusuf ﺭ says that it is permissible for those who are not the khatibs to have a
Deeni discussion before the khutbah begins, so replying to the Azaan and making du'a e wasila is permissible according to him.'[132]

**The Sunnah method of the du'a of Azaan**

The masnun method of the du'a is that after the Muezzin completes the Azaan and the listener replies, **then first one should send salutations upon Rasulullaah ρ.** Then one should make the du'a of wasila without lifting the hands. Generally, people leave out salutations upon Rasulullaah ρ, whereas it is clearly explained in the books

[132] vol.3 p.226

of hadith and fiqh that before one makes the du'a of wasila, one should send salutations upon Rasulullaah ρ. The following is explained in Maraaqi al Falaah,

**ثم دعا المجيب والمؤذن بالوسيلة بعد صلاته على النبي صلى الله عليه وسلم عقب الاجابة . طحطاوي ١٢١**

Hadhrat Abdullaah bin Amr ⎫ narrates that Rasulullaah ρ said, "When you hear the Muezzin calling out the Azaan, then say the same words that the Muezzin says. Then send salutations upon me because the person who sends salutations upon me once, Allaah sends ten mercies upon him. Then make the du'a of wasila for me because wasila is a stage in Jannat-paradise which only one particular servant of Allaah will receive. I hope that it will be myself. Therefore, the one who makes the du'a of wasila will be deserving of my intercession."[133]

## The Du'a of Wasila

Hadhrat Jabir ⎫ narrates that Rasulullaah ρ said, "Whoever hears the Azaan and said,

**اللهم رب هذه الدعوة التامة والصلوة القائمة آت محمد الوسيلة والفضيلة ، وابعثه مقاما محمودا الذي وعدته**

Will be deserving of my intercession."[134]

### Proof of والرزقنا and والدرجة

It is generally said that والدرجةand وارزقنا شفاعته يوم القيامة are not proven. However, the correct information with regards

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[133] Mishkaat p.64
[134] Mishkaat p.65

to this is that these words have not been narrated exactly in the hadith but words that are similar to them in meaning are found in the ahadith. Therefore, it is correct to add والدرجة الرفيعة and والرزقنا شفاعته يوم القيامة in the du'a of wasila just as it is correct to add إنك لا تخلف الميعاد.

Hadhrat Abdullaah bin Mas'ud ⎱ narrates that Rasulullaah ρ said, " The Muslim who hears the Azaan, replies to the words of the Muezzin and then makes du'a,

**اللهم اعط محمد الوسيلة واجعل في الاعلين درجة**

The intercession of Nabi ρ for him on the Day of Judgement will become wajib."[135]

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Hadhrat Abdullaah bin Abbas ⎱ narrates that Rasulullaah ρ said, "The person who heard the Azaan and then said,

**اشهد ان لا اله الا الله وحده لا شريك له ، وان محمدا عبده ورسوله ، اللهم صل عليه وبلغه درجة الوسيلة عندك ، واجعلنا في شفاعته يوم القامة .كنز العمال ٧٠٤□٧**

My intercession will become wajib for him."[136]

In the narration of Bayhaqi, the following is mentioned,

"The person who heard the Azaan and said,

**اللهم إني اسألك بحق هذه الدعوة التامة والصلوة القائمة آت محمد الوسيلة والفضيلة ، وابعثه المقام المحمود الذي وعدته ، انك لا تخلف الميعاد. سنن الكبرى ٤١٠□١**

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[135] Tahawi vol.1 p.87

[136] Kanz ul Ummaal vol.7 p.704

He will become worthy of my intercession."[137]

## Another Du'a

Hadhrat Sa'd bin abi Waqqaas ⎫ narrates that Rasulullaah ρ said, "The person who hears the Azaan and says,

**اشهد ان لا اله الا الله وحده لا شريك له ، واشهد ان محمدا عبده ورسوله ، رضيت بالله ربا وبمحمد رسولا وبالاسلام دينا . مشكوة ٦٥**

His sins will be forgiven."[138]

## The method of practising upon all the Ahadith

Another method of practising upon all these du'as is that after replying to the Azaan, the above mentioned du'a should be made first. Then one should send salutations upon Rasulullaah ρ. Then the du'a of wasila, in this way

**اشهد ان لا اله الا الله وحده لا شريك له ، واشهد ان محمدا عبده ورسوله، رضيت بالله ربا وبمحمد رسولا وبالاسلام دينا ، اللهم صل وسلم وبارك على محمد ، اللهم رب هذه الدعوة التامة والصلوة القائمة آت محمد الوسيلة والفضيلة والدرجة الرفيعة وابعثه المقام المحمود الذي وعدته ، والرزقنا شفاعته يوم القيامة انك لا تخلف الميعاد.**

I testify that there is none worthy of worship but Allaah and I testify that Muhammad (ρ) is the Rasul-messenger of Allaah. I am pleased with Allaah as my sustainer and with Muhammad ρ as the Rasul-messenger and with Islaam as the Deen-religion. O Allaah, send salutations

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[137] vol.1 p.410

[138] Mishkaat p.65

and peace, and blessings upon Muhammad (ρ). O Allaah, Rabb of this call, bless Muhammad (ρ) with wasila and fadhila (the great status) and bless him with the praised status that you have promised, and make us worthy of his intercession on the Day of Judgement, indeed you will not go against your promise.

**The explanation of Wasila and Al Maqam al Mahmud**

Three things are asked for Rasulullaah ρ in the du'a. (1) Wasila, (2) Fadhila, (3) Al Maqam Al Mahmud.

The explanation of these is that 'wasila' is a special stage and position of the acceptance and love of Allaah |, and it is a special, outstanding stage in Jannat-paradise that will be occupied by only one individual (as is explained in the narration of Hadhrat Abdullaah bin Amr bin al As ⎫).

'Fadhila' is another name for this particular stage. Al Maqam Al Mahmud is a stage, the acquirer of which will be praised and respected in the eyes of everyone. Everyone will praise and thank the acquirer.

Further details of this is that the Day of Judgement will be a day in which the majesty of Allaah will be shown. Every human being will be worried despite the difference of actions and conditions. This will be to such an extent that Hadhrat Nuh υ, Hadhrat Ibrahim υ, Hadhrat Musa υ, and Hadhrat Isa υ, despite being such great messengers, they will not have the courage to present any matter before Allaah |. At that time, Rasulullaah ρ will say 'I am for it, I am for it' and he will intercede before Allaah to proceed with the reckoning of mankind. After this, the doors of intercession to forgive sins will be opened by Rasulullaah ρ coming forward, this is the stage (Al Maqam Al

Mahmud) with regards to which the Qur’an has mentioned to Rasulullaah ρ,

**عسى ان يبعثك ربك مقاما محمودا . اسراء ٧٩**

It is hoped that your Rabb will place you in Al Maqam Al Mahmud. [Israa : 79][139]

**Lifting the hands during the du’a after Azaan**

It is **not proven in the ahadith** to lift ones hands while making the du’a of wasila after the Azaan has been called out. For this reason, it is more virtuous and better not to lift ones hands. **However, if someone wishes to ask for his needs after the narrated du’as, then it is better to lift his hands and ask.** The following is explained in Imdaad al Fataawa,

There are two types of du’a. One relates to a need of the time without any narrated words. The ahadith pertaining to lifting the hands is related to this type. The second type is the du’as that have been narrated, whether they are comprehensive or whether they are for a specific time. The ahadith of lifting the hands do not relate to them.

**الا ما ورد فيه بالخصوص**

It is most virtuous to lift ones hands in the first type, not to lift is permissible. Not to lift is more virtuous in the second type, and to lift is permissible. To say that it is more virtuous to lift ones hands in every du’a is far fetched. Some narrations negate quite clearly to lift ones hands. For example, it has been narrated with regards to

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[139] Extracted from Ma’arif al Hadith vol.3 p.167

the du'as to be recited on the first night of marriage, when purchasing a slave or animal,

فليأخذ بناصيتها وليقل اللهم اني اسألك الخ

'The forehead should be held and it should be said…'

عسى ان يبعثك ربك مقاما محمودا . اسراء ٧٩ I

It is quite apparent that holding the forehead and lifting the hands for du'a both at the same time is not possible. Or for example, how can one lift one's hands and make du'a at the time of intercourse?

اللهم جنبنا الشيطان الخ

Or for example, at the time of ejaculation?[140]

اللهم لا تجعل الشيطان  الخ على هذا

The marginal notes written on this text by Mufti Sa'eed Ahmad Palanpuri is worthy of great merit, he explains,
'The opinion of Imam al Asr Allamah Anwar Shah Kashmiri ؒ is also that it is masnun not to lift the hands during the du'a that is made after the Azaan.

المسنون في هذا الدعاء الا ترفع الايدي ، لانه لم يثبت عن النبي صلى الله عليه وسلم رفعها الخ . فيض الباري ١٦٣ ￼ ٢

[140] vol.1 p.163,164 - Jadid

He ｣ has also written in Nayl al Farqadayn views that are similar to those of Maulana Thanwi ｣. This has been recorded in Fayd al Bari vol.2 p.127.

This lowly one states that the time after Azaan has been termed as 'Mahal e Ijaabat' (the time of answer). We have also been commanded to ask for our needs

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**عن عبد الله بن عمرو قال قال رجل : يا رسول الله! ان المؤذنين يفضلونها فقال رسول الله صلى الله عليه وسلم : قل كما يقولون فاذا انتهيت فسل تعط . أبو داؤد**

Therefore, if someone wants to only read the narrated du'as, then it is more virtuous not to lift his hands. (This is the opinion of Allamah Kashmiri ｣ and Maulana Thanwi ｣) however, if someone wants to ask for his needs besides the narrated du'as, then it is more virtuous for him to lift his hands. This is in line with the principle explained by Maulana Thanwi ｣. And Allaah | knows best.[141]

**To make du'a between the Azaan and Iqaamah**

**The time between the Azaan and Iqaamah is very valuable and blessed.** It is the time of acceptance of du'as. A lot of encouragement has been given in the ahadith to make du'a at this time. It is therefore requested of every man and woman to sincerely and humbly make du'a for themselves and their relatives for their worldly and religious needs between the Azaan and Iqaamah.

Hadhrat Anas ｝ narrates that Rasulullaah ρ said,

**لا يرد الدعاء بين الاذان والاقامة . مشكوة ٦٦**

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[141] Imdaad ul Fataawa vol.1 p.164,165 - Jadid

“The du’a made between the Azaan and Iqaamah is not rejected.”[142]

Hadhrat Abdullaah bin Amr ρ narrates that a person said,

“O Rasul-messenger of Allaah, those who call out the Azaan have excelled us.” Rasulullaah ρ said, “You repeat the words that the Muezzin calls out, then when you have completed replying, then make du’a, Allaah will definitely give you.”[143]

Hadhrat Sahl bin Sa’d ρ narrates that Rasulullaah ρ said,

**ثنتان لا تردان او قلما تردان الدعاء عند النداء وعند البأس حين يلحم بعضهم بعضا . مشكوة ٦٦**

“Two prayers are not rejected, or they are rarely rejected. One is at the time of Azaan and the second is at the time of battle when the field is hot. (intence)”[144]

## What du’a should be made at the time of the Maghrib Azaan?

When the Azaan of Maghrib is called out, it is masnun to recite the following du’a,

**اللهم إن هذا اقبال ليلك وادبار نهارك واصوات دعائك فاغفرلي**

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[142] Mishkaat p.66
[143] Mishkaat p.66
[144] Mishkaat p.66

O Allaah, this is the coming of your night, and the going of your day and this is the time of the sound of your callers, so forgive me.

Hadhrat Umme Salamah ɡ narrates that Rasulullaah ρ said that make the following du'a at the time of the Azaan of Maghrib,

اللهم إن هذا اقبال ليلك وادبار نهارك واصوات دعائك فاغفرلي . أبو داؤد[145]

**To leave the Masjid after the Azaan**

It is Makruh Tahrimi for a person who is within the boundries of the Masjid to leave the Masjid after the Azaan has been called out if he has not performed Salaah and has no valid reason. Such a person has been called a hypocrite. If the person has the intention to return then it is permissible without any karaahat to leave. If the person is out of the boundries of the Masjid, then it is permissible to leave the Masjid. The following is explained in Durr e Mukhtaar,

**وكره تحريما خروج من لم يصل من مسجد أذن فيه . باب ادراك الفريضة ، شامي ١ □ ٤٧٩**

Hadhrat Uthmaan Ghani ⎫ narrates that Rasulullaah ρ said,

**من ادركه الاذان في المسجد ثم خرج ولم يخرج لحاجة ، وهو لا يريد الرجعة فهو منافق . ابن ماجة ٥٤**

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145 Abu Dawud vol.1 p.79

“The person who heard the Azaan while in the Masjid then left, and he did not leave for any need, and he does not intend to return, he is a munafiq (hypocrite).”[146]

We come to understand from this hadith that it is permissible to leave the Masjid if one has some valid need after the Azaan has been called out. Similarly, there is no problem if one leaves the Masjid if the Jama’ah time is a little later. The following is explained in Shaami,

**لو كانت الجماعة يؤخرون لدخول الوقت المستحب كالصبح مثلا فخرج ثم رجع وصلى معهم ينبغي ان لا يكره . ١ □ ٤٨٠**

## Different Places for calling out the Azaan

### To call out the Azaan and Iqaamah in the ears of a child

It is **Mustahab** to call out the Azaan in the right ear and the Iqaamah in the left ear of a new born baby, whether boy or girl. Hadhrat Abu Rafi’ ⌉ says,

**رأيت رسول الله صلى الله عليه وسلم اذن في اذن الحسن بن علي حين ولدته فاطمة بالصلوة . ترمذي ١ □ ١٨٣**

“I saw Rasulullaah ρ calling out the Azaan in the ear of Hasan ⌉ when Fatimah ց gave birth to him.”[147]

Hadhrat Husayn bin Ali ⌉ narrates that Rasulullaah ρ said,

[146] Ibn Majah p.54
[147] Tirmidhi vol.1 p.183

من ولد له مولود فاذن في اذنه اليمنى ، واقام في اذنه اليسرى لم تضره ام الصبيان .
اعلاء السنن ١٢٣ □ ١٧

“The person unto whom a child was born, if he calls out the Azaan in the right ear of the child, and the Iqaamah in the left, then ‘Umm us Sibyan’[148] will not affect the child.”

The following narration is from Musannaf Abdur Razzaaq,

ان عمر بن عبد العزيز كان اذا ولد له ولد اخذه كما هو في خرقته فاذن في اذنه اليمنى
، واقام في اذنه اليسرى ، وسماه مكانه . ٣٣٦ □ ٤

‘When a child was born unto Umar bin Abdul Aziz, then he took the child as it was, wrapped it in a cloth, called out the Azaan in the right ear and Iqaamah in the left, and named it at that very spot.’

## Turning the face while calling out the Azaan in the ears of a child

Some jurists are of the view that it is masnun to turn the face to the right and left when calling out ‘come to Salaah’ and ‘come to success’ in the ears of the child. However, the correct and preferred view is that it is not masnun to turn the face to the right and left. The following is explained in I’la us Sunan,

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[148] A sickness due to which the baby becomes dry (also called Masaan)

وما ذكره بعض الفقهاء من تحويل الوجه في هذا الاذان يمينا وشمالا لم اجد له اصلا ، ولا يصح قياسه على التحويل في الاذان للصلوة ، لانه للاعلام ولا حاجة الى مثل هذا الاعلام ههنا كما لا يخفى . ١٢٣ □ ١٧

Note: When the Azaan is called out in the ears of the child, it should not be called out very loudly, it should be with a slightly raised voice. This is because the reason for loudness is to announce, and the purpose of this Azaan and Iqaamah is not to announce.

### Calling out the Azaan in the ears of a depressed person

The depression and anxiety of a person is removed if the Azaan is called out in his ears. Hadhrat Ali ⎫ says that Rasulullaah ρ saw me while I was depressed. He said, "Ibn Abi Talib, I see you that you are depressed?" I said, "Yes." He ρ said,

فمر بعض اهلك يؤذن في اذنك فانه دواء للهم

**"Order someone from your household to call out the Azaan in your ears for it is the cure for your grief."**

Hadhrat Ali ⎫ said that my grief was removed on account of this practice. Similarly, all the narrators of this hadith have tested this action and it has proven to be true.[149]

### Calling out the Azaan in the ears of an ill mannered person

[149] Kanz ul Ummaal vol.2 p.658

The Azaan should be called out **in the ears of that person or that animal whose habits have become bad.** Hadhrat Ali ؓ narrates that Rasulullaah ρ said,

من ساء خلقه من انسان او دابة فاذنوا في اذنه . رواه الديلمي . مرقاة شرح مشكوة ٢ □ ١٤٩

"That creation whose character becomes bad, call out the Azaan in their ears, whether human being or animal."[150]

**Calling out the Azaan when Shaytaan worries and puts fear in one**

**The Azaan should be called out loudly when Shaytaan puts worry and fear in a person.** This is because Shaytaan runs away when the Azaan is called out. Hadhrat Suhayl bin Abi Salih says that my father sent me to Banu Haritha. There was a child or companion among us. A sound calling out the name of this companion was heard from a wall. The person who was with us looked to the wall. He did not see anything. I mentioned this to my father who said, "If I knew that this was to happen I would not have sent you,

ولكن اذا سمعت صوتا فناد بالصلوة فاني سمعت ابا هريرة يحدث عن رسول الله صلى الله عليه وسلم انه قال : ان الشيطان اذا نودي بالصلوة ولى وله حصاص . مسلم ١ □ ١٦٧

But remember that when you hear any sound, then call out the Azaan loudly, because I heard Abu Hurayrah ؓ narrating from Rasulullaah ρ that when the Azaan is

[150] Mirqaat commentary of Mishkaat vol.2 p.149

called out, then Shaytaan runs away while wind is coming out of him."[151]

**Calling out the Azaan upon seeing Ghool e Bayabani (Idols)**

**If anyone sees an evil spirit then he should call out the Azaan loudly.** Hadhrat Sa'd bin Abi Waqqaas ⎞ says that I heard Rasulullaah ρ saying,

**اذا تغولت لكم الغيلان فاذنوا . مصنف عبد الرزاق ١٦٣ □ ٥**

"When evil spirits come in front of you – in whatever form – then call out the Azaan."[152]

**A few other places for Azaan to be called out**

The following places have also been mentioned by the pious people to be a time wherein the Azaan should be called out besides the above mentioned ones,

1. When a fire breaks out.
2. When fighting the non-believers in battle.
3. When angry.
4. When a traveller loses his way.
5. When someone suffers from epilepsy.

Therefore there is no problem if the Azaan is called out as a form of treatment and as a practice at these times. The following is explained in Imdaad ul Fataawa,

Azaan is Sunnah at the following times,

1. At the time of Fard Salaah.
2. When a baby is born.

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[151] Muslim vol.1 p.167
[152] Musannaf Abdur Razzaaq vol.5 p.163

3. When a fire breaks out.
4. When fighting the non-believers.
5. When Shaytaan puts fear in the travellers from behind them.
6. When in grief.
7. When angry.
8. When a traveller loses his way.
9. When someone suffers from an epileptic fit.
10. When the evil character of an animal or person becomes apparent.

These have been explained in Radd al Muhtaar.[153]

The following is explained in Shaami,

قد يسن الاذان لغير الصلوة كما في اذن المولود والملهوم والمصروع والغضبان ومن ساء خلقه من انسان او بهيمة ، وعند مزدهم الجيش ، وعند الحريق ، وعند تغول الغيلان اى عند تمر دالجن لخبر صحيح فيه ، وزاد ابن حجر في التحفة الاذان والاقامة خلف المسافر ، قال المدني اقول وزاد في شرعة الاسلام لمن ضل الطريق في ارض قفر اى خالية من الناس . ٢٥٨ □ ١

## Innovations and Customs regarding the Azaan
## The misfortune caused by innovation (bid'ah)

Those who are involved in bid'ah are deprived of the blessings of Sunnah. Rasulullaah ρ said,

ما احدث قوم الا رفع مثلها من السنة ، فتمسك بسنة خير من احداث بدعة . مشكوة ٣١

"When a people innovates an action, they are deprived of the Sunnah to the same degree. Therefore, hold firm to the Sunnah, it is better than innovation."[154]

[153] vol.1 p.165

Hadhrat Irbaad bin Sariya  says that Rasulullaah ρ advised us saying,

عليكم بسنتي وسنة الخلفاء الراشدين المهديين ، تمسكوا بها وعضوا عليها بالنواجذ ، واياكم ومحدثات الامور ، فان كل محدثة بدعة ، وكل بدعة ضلالة . مشكوة ٣٠

"Hold firm to my Sunnah and the Sunnah of my rightly guided vicegerents. Hold firm to it and hold it tight with your teeth. Save yourself from innovation because every innovation is bid'ah and bid'ah is astrayness."[155]

## Calling out the Azaan upon a grave

**It is bid'ah to call out the Azaan upon a grave after burial.** It is absolutely necessary to refrain from this. The following is explained in Shaami,

لا يسن الاذان عند ادخال الميت في قبره كما هو المعتاد الآن ، وقد صرح ابن حجر في فتاوه بانه بدعة وقال : ومن ظن انه سنة قياسا على ندبها للمولود الحاقا لخاتمة الامر بابتدائه فلم يصب ٦٠٠ 1

It is not Sunnah to call out the Azaan when placing the deceased in the grave just as is the custom today. Allamah Ibn Hajar  has explained this in his Fataawa, he says, 'it is bid'ah to call out the Azaan upon a grave. He who thinks that it is Sunnah, making an analogy with the Azaan called out upon the birth of a child linking it to the end of a person is incorrect.

The following is explained in Fataawa Rahimiyya,

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[154] Mishkaat p.31
[155] Mishkaat p.30

**Question**: What is the status of calling out the Azaan upon a grave? The innovators among us have begun this custom on the basis of a fatwa of the bid'ati ulema. We hope that you would provide a detailed answer. Their belief is that the devils evil is removed from the deceased when the Azaan is called out.

**Answer**: Rasulullaah ρ has given us the order to perform the Salaat al janaaza, and recite the du'a بسم الله وعلى ملة رسول الله when placing the deceased in the grave, and to recite منها خلقناكم when throwing the first handful of soil. وفيها نعيدكمWhen throwing the second handful, and ومنها نخرجكم تارة اخرى on throwing the third for the forgiveness of the deceased and to protect the deceased from the punishment of the grave and evil of Shaytaan.

After the burial we have been told to recite the first few verses of Surah al Baqara at the head side and the last few verses at the feet side as well as other verses of the Qur'an for some time. After this, one can sincerely make du'a of forgiveness for the deceased. These are what are found with proof.[156]

If there was a need for Azaan at this particular time, then Rasulullaah ρ would have definitely commanded that it be done, and the devoted Sahabah ψ would have practised upon it. During the era of Rasulullaah ρ, and after him, in the eras of Hadhrat Abu Bakr ⎫, Hadhrat Umar ⎫, Hadhrat Uthman ⎫, and Hadhrat Ali ⎫, thousands of Sahabah ψ and Tabi'in passed away, but the Azaan was not called out upon any of their graves. After their time, in the era of the

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[156] Mishkaat p.149, Kitaab al Adhkaar (Imam Nawawi) p.111

tabi'in, the tab ut tabi'in, and aimma e mujtahideen (Imam Abu HAnifah ], Imam Malik ], Imam Shafi'i ], Imam Ahmad bin Hambal ]), and after them during the eras of Imam Bukhari ], Imam Muslim ], Imam Tirmidhi ], and Imam Abu Dawud ], in none of their eras was this ever practised upon. Our salvation lies in practising upon the Sunnah. Doing anything against the Sunnah leads to going astray.

Rasulullaah ρ said that the ummah will be split into seventy three sects, and only one of them will attain salvation. The Sahabah ψ asked,

**من هي يا رسول الله؟**

"Who are they, o Rasul-messenger of Allaah?"
Rasulullaah ρ replied,

**ما انا عليه واصحابي . مشكوة ٣٠**

"The path upon which I and my Sahabah ψ are upon."[157]

Look, Rasulullaah ρ has specified the path of action that will reform the ummah and ensure their guidance. He ρ said that practice upon my way and the way of my Sahabah ψ is the basis of salvation.

It is recorded in the ahadith that once, Rasulullaah ρ gave some advises in a strange and very effective way. Due to these advises, the Sahabah ψ began crying and their hearts were trembling. One sahabi asked , O Rasul-messenger of Allaah, you have such advises as if they are departing

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[157] Mishkaat p.30

advises. Advise us more. Rasulullaah ρ gave more advice. One of the most important advises he rendered at that time was,

‘Those who remain after me will see a lot of differences. In these conditions, it is necessary that you hold firm upon my path and the path of my righteously guided vicegerents. Hold firm to it and grip it with your teeth. Stay away from every new thing, for every new thing is bid’ah, and every bid’ah is astray.[158]

Hadhrat Abdullaah bin Mas’ud ⎫ said,

**اتبعوا اثرنا ولا تبتدعوا فقد كفيتم . الاعتصام ١□٩١ كنز العمال ١□٥٦**

“Follow our footsteps, and do not innovate. Following us is sufficient.”

Hadhrat Hudhayfah ⎫ says,

**كل عبادة لم يتعبدها اصحاب رسول الله صلى الله عليه وسلم فلا تعبدوها . الاعتصام ٢□٣١٠**

“Every form of worship that the Sahabah ψ did not do, do not do.”[159]

Imam Malik ⎠ says that the person who innovated in Deen, and understood it to be an act of good, is dishonest in the propagation of the laws of Allaah. Allaah ❙ says,

**اليوم اكملت لكم دينكم**

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[158] Mishkaat

[159] Al I’itisaam vol.2 p.310

‘Today I have completed your Deen-religion for you.’ That is why, whatever was not Deen during his (ρ) time, is not Deen today.[160]

That is why there is no Azaan and Iqaamah for the Salaah and khutbah of eid, because this was not present in the era of Rasulullaah ρ. Also, calling out the Azaan upon a grave is not part of Deen. It is definitely a bid’ah, because it is not proven from the Sunnah.[161]

**Calling out the Azaan at the time of a storm, rain or calamity**

The jurists have not explained calling out the Azaan at the time of a storm, rain or calamity to be part of those occasions on which the Azaan **should** be called out. We should sincerely turn to Allaah | and should ask for forgiveness. Hadhrat Abu Musa ⎫ narrates that Rasulullaah ρ said,

**اذا رايتم شيئا من ذلك فافزعوا الى ذكره ودعائه واستغفاره .مشكوة ١٣٠**

“If you witness a fearful sign from among them, then turn to the remembrance of Allaah, du’a unto him, and seeking his forgiveness.”[162]

**Calling out the Azaan at the time of fitna (a trial)**

**It is bid’ah to call out the Azaan at the time of fitna,** whether it relates to government or not. The following is explained in Ahsan ul Fataawa,

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160 Al I’itisaam vol.1 p.48
161 Fataawa Rahimiyya vol.1 p.364-366
162 Mishkaat p.130

**Question:** Due to the great fitna that has arisen because of the crises between the government and opposing forces, people have begun to call out the Azaan at night. Are these Azaans permissible in the light of shari'ah or not/

**Answer:** It is not proven to call out the Azaan at these times. For this reason, it is bid'ah. There are two other sins besides it being bid'ah. One is, confusing people with regards to the time of Salaah. A few people have complained to me that they have mistakenly performed the Sunnah Salaah of Fajr during the night. Some women have complained that they performed the Fajr Salaah (thinking it to be the time of Fajr) before subh (late at night).

The second sin is that it disturbs the sleep of people at night. To prevent people from sleeping and to disturb even the sleep of healthy people is a sin. Here there are sick, weak and people who are tired from working the entire day. I have also received complaints from such weak people who could not sleep because of the loud sound made by these Azaans. For this reason, there is an increase in their nervous system difficulties.

It is the height of foolishness to desire the descent of mercy when doing an action that is bid'ah, destroys the Salaah of people, give trouble and difficulty to the weak and sick, and gives difficulty to the general Muslims – all of these attract punishment. The way of saving our selves from the punishment of Allaah is to leave sins, seek repentance, ask for forgiveness and please the creator.[163]

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[163] vol.1 p.386

**To say 'حیّ علی خیر العمل' in the Azaan**

To حی علی خیر العمل instead of حی علی الفلاح **is bid'ah** and a sign of the shi'as. It is explained in Fataawa Dar al Ulum,
To call out حی علی خیر العمل instead of حی علی الفلاح in the Azaan of the five times daily Salaah is not permissible.in all the authentic ahadith حی علی الصلوۃ and حی علی الفلاح have been narrated. There is no حی علی خیر العمل . The Azaan of the angels that descended with the Azaan is the basis. This is what Rasulullaah ρ kept and established. The actions of the Sahabah ψ remained upon this too. It is open deviation and going astray if one chooses a path that is in conflict with the Sunnah and goes against the accepted narrated concensus.

من شذ شذ في النار

'The person who moves away from the majority, will slip away from the majority into the fire of hell' This is explained in the ahadith. This is also the stance and method of the aimma of Deen. No one besides the Rawafidh have any difference with regards to this.[164]

خذ لهم الله تعالی ١٢ □
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**To say 'سیدنا' in the Azaan**

It is **not permissible** to say

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[164] vol.2 p.118 - Jadid

اشهد ان سيدنا محمدا رسول الله

In the Azaan. The following is explained is Fiqh us Sunnah,

قول المؤذن حين الاذان او الاقامة اشهد ان سيدنا محمدا رسول الله رأى الحافظ ابن حجر انه لا يزاد ذلك في الكلمات المأثورة ، ويجوز ان يزاد في غيرها . ١٠٣ □ ١

Hafiz Ibn Hajar is of the view that the word 'sayyidina' should not be added to the Azaan. **It is permissible to add it in such du'as that have not been narrated.**[165]

## To say Ta'awwudh and Tasmiya before Azaan

It is **not proven** to say اعوذ بالله or بسم الله before Azaan or Iqaamah. Therefore اعوذ بالله nor بسم الله should be recited.[166]

## To recite Durud before the Azaan

It is **bid'ah** to recite durud loudly or softly before the Azaan or Iqaamah. The following is explained in Tahtaawi,

ومن المكروهات الصلوة على النبي صلى الله عليه وسلم في ابتداء الاقامة لانه بدعة .
١١٥

It is Makruh to send salutations upon Rasulullaah ρ upon commencing the Azaan because it is bid'ah.[167]

Ahsan ul Fataawa has the following,

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165 vol.1 p.103
166 Ahsan ul Fataawa vol.2 p.287
167 p.115

**'The shari'ah has explained that the place for durud is after the Azaan, not before.** For this reason, it is not permissible and a bid'ah to recite durud before Azaan, whether loudly or softly. It is also adding to Deen from ones own side. The example of this action is that a person recites the 'thanaa' at the end of Salaah rather than at the beginning in place of the durud. Such a person also says that the person correcting him is a rejector of durud.[168]

**To kiss the thumbs upon mention of Rasulullaah (ρ)**

It is **bid'ah** to kiss the thumbs understanding it to be Sunnah and Ibaadah upon the mention of 'I testify that Muhammad ρ is the Rasul-messenger of Allaah'. Rasulullaah ρ did not command us to do it, nor is it proven that the Sahabah ψ and Tabi'in did so. All the narrations that are attributed to Rasulullaah ρ in this regard have no basis and no foundation. The following is explained in Shaami,

**وذكر ذلك الجراحي واطال ثم قال : ولم يصح في المرفوع من كل هذا شيئ .**
**١□٢٦٧**

Allamah Jarrahi ∫ has mentioned the narration of kissing the fingers and has explained a lot of detail after which he said that **no narration is proven.**

Shaykh Ajluni ∫ has collected all the narrations in this regard and then said,

**ولم يصح في المرفوع من كل هذا شيئ . كشف الخفاء ٢٧١□٢**

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[168] vol.1 p.369

Imdaad ul Fataawa explains,

‘Firstly, kissing the fingers is not proven in any reputable narration. And whatever has been narrated is not proven according to the research scholars. There is not the weakest of narrations with regards to this. Therefore, to kiss the fingers during the Iqaamah is a greater bid’ah than to kiss them during Azaan.’[169]

**Calling out the Azaan on the right hand side and Iqaamah on the left hand side**

It is **bid’ah** to understand it to be necessary to call out the Azaan on the right hand side of the Masjid and the Iqaamah on the left hand side. There is no specified place and direction for Azaan. However, the Azaan should be called out at such a place from which it can be clearly heard.

Similarly, there is no specific direction or row from which the Iqaamah should be called out. However, the Iqaamah should be called out from such a place from which a great number of musallies can hear the Iqaamah.it is for this reason that the Iqaamah is generally called out from behind the Imam, so that the sound can be made to reach both sides. The following is mentioned in Fataawa Dar al Ulum,

‘There is no shar’i proof to call out the Azaan on the right hand side and the Iqaamah on the left. It is not mentioned in any hadith or fiqh book. This notion is incorrect but famous. The people who do such things should bring

[169] vol.5 p.259

forward valid proof. **It is not correct to add conditions to the shari'ah. This should be well remembered.**'[170]

The following is explained in Kifaayatul Mufti,

'There is no specific direction or row from which the Iqaamah should be called out.'

'The Iqaamah should be called out from such a place that would allow the sound to reach as far as possible, whether it be in the south or in the north.'[171]

## It is against the Sunnah to tie ones hands at the time of Iqaamah

It is **against the Sunnah** to tie the hands before Takbeer e Tahreemah – while the Azaan is being called out. Therefore it is wrong to understand tying of the hands to be Sunnah and to call those who do not do it fools.[172]

## The Imam's turning of people's backs at the time of Iqaamah

It is **bid'ah** to turn ones back upon hearing the name of Rasulullaah ρ out of respect for the Imam. There is no proof for this in the Shari'ah.
The following is explained in Kifaayatul Mufti, 'The Imam should not turn his back upon mention of the name of Rasulullaah ρ. There is no proof for this action.'[173]

## The Imam's coming to the front before the Iqaamah

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[170] vol.2 p.88 - Jadid
[171] vol.3 p.9
[172] Fataawa Rahimiyya vol.3 p.14, Ahsan ul Fataawa vol.2 p.297
[173] vol.3 p.9

**Some people think that it is incorrect to commence the Iqaamah before the Imam comes to the front musalla. This is incorrect.** The purpose of Iqaamah is to inform those who are present of the commencement of Salaah. The Imam has heard the Iqaamah and come to the musalla. It is not necessary to come to the front first.

The following is explained in Fataawa Dar al Ulum, 'It is not necessary to commence the Iqaamah only once the Imam stands upon the musalla. It is correct to commence the Iqaamah once the Imam is present in the Masjid. The Imam will hear the Iqaamah himself and come to the musalla.'[174]

**To read Salaat and salaam in a loud voice after the Azaan**

It is Sunnah to recite durud softly and make the du'a of wasila after the Azaan. This is also proven in the hadith. It is **not permissible** and bid'ah to recite durud in a loud voice after the Azaan.

The following is explained in Fiqh us Sunnah,

**الجهر بالصلوة والسلام على الرسول صلى الله عليه وسلم عقب الاذان غير مشروع ، بل هو محدث مكروه . ١٠٤ □ ١**

It is not permissible to send salutations upon Rasulullaah ρ in a loud voice after the Azaan, it is bid'ah and Makruh.[175]

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[174] vol.2 p.112 - Jadid
[175] vol.1 p.104

**To recite Qur'an, Make Tasbeeh or give a lecture or render advice before the Fajr Azaan**

It is not permissible and bid'ah for the Muezzin to recite a verse or chapter of the Qur'an loudly, or for him to make dhikr, or to give advises.

The following is explained in Fiqh us Sunnah,

'It is not masnun to recite tasbih, an anthem and loud du'a before Fajr. No scholar has written it to be Mustahab. **However, it is disliked and bid'ah**. This was not present in the time of Rasulullaah ρ, nor in the era of the Sahabah ψ. **Everything that was not present in their era is worthy of rejection.** Therefore, no one should be ordered to do so, and the person who leaves it out should not be reprimanded or scolded.

Ibn Jauzi J writes in Talbis e Iblis that I have seen people **who give lectures and advises well before Fajr while on the minaret. They also recite a chapter of the Qur'an loudly.** They deprive people of sleep, and disturb the recitation of those in Tahajjud Salaah. **All this is incorrect.**

**Hafiz Ibn Hajar J writes in Fath al Bari that the tasbih and durud that is recited before Fajr and Jumu'ah is innovated.** It is not an announcement nor is it Azaan.[176]

**To say anything between the two Azaans of Jumu'ah is bid'ah**

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[176] vol.1 p.104

It is **bid’ah** to say الصلوة سنة قبل الجمعة after the first Azaan of Jumu’ah. Similarly, it is also bid’ah to say استووا رحمكم الله before the Azaan of the khutbah.

The following is explained in Fiqh us Sunnah,

**وما يذكر بعده او قبله كله من المستحدثات المبتدعة . ١٠٤ □ ١**

Whatever is said after the Azaan or before that is innovated by people.

The following is explained in Fataawa Dar al Ulum,

‘There is no need to call out الصلوة سنة قبل الجمعة . Once the time for zawaal comes in and the first Azaan of Jumu’ah is called out, the musallies should complete the Sunnah Salaah on their own. The Sunnah Salaah of a person is complete once he performs it when the time comes in without the call الصلوة سنة قبل الجمعة being made. A person does not become a ghayr muqallid if he does so. This is the thoughts of the ignorant.[177]

Question: What is the status of calling out استووا رحمكم الله before the Azaan at the time of the khutbah?

Answer: There is no need to say anything at the time of the khutbah before the Azaan called out there. There is no problem if the Imam says it at the time of Takbeer e Tahreema.[178]

## The definition of tathweeb

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[177] vol.2 p.128 - Jadid
[178] vol.2 p.129

**'Tathweeb' means to announce after the Azaan has been called out, i.e. before the Salaah.** What this means is that a person calls out one of the following sentences,

**حى على الصلوة ، حى على الفلاح ، حى على خير العمل ، الصلوة الصلوة ، قامت قامت ، قد قامت الصلوة ، الصلوة والسلام عليك يا رسول الله ، الصلوة والسلام عليك يا نبي الله ، الصلوة والسلام عليك يا حبيب الله**

## The ruling of tathweeb

**Tathweeb is not permissible and it is a bid'ah.** Due to tathweeb, the purpose of Azaan is defeated. Instead of preparing for Salaah once the Azaan is heard, people will sit and wait for the tathweeb, and only go to the Masjid after the tathweeb. Because of this, the importance of Azaan is undermined. Consequently, Hadhrat Abdullaah bin Umar ⎤ expressed great dislike for tathweeb.

Hadhrat Mujahid ⎦ says that we went to a Masjid in which the Azaan was already called out, along with Hadhrat Abdullaah bin Umar ⎤.

**فثوب المؤذن فخرج عبد الله بن عمر رضي الله عنه من المسجد وقال : اخرج بنا من عند هذا المبتدع ، ولم يصل فيه . ترمذي ٢٨ □ ١**

The Muezzin did tathweeb. Hadhrat Abdullaah bin Umar ⎤ immediately intended to leave the Masjid and said, "Take us away from this innovator (in his old age Hadhrat Abdullaah ⎤ became blind), and he did not perform Salaah in that Masjid.

Tahtaawi explains,

ولم يكن في زمنه صلى الله عليه وسلم ولا في زمن اصحابه . ١١٧

**Tathweeb did not exist in the time of the Sahabah, nor in the time of the tabi'in.**

**The history of tathweeb**

There was no need for tathweeb in khayr al quroon (the best of eras) because there was an interval that sufficed for the time. People heard the Azaan and came quickly to the Masjid, just as people hurriedly come to the Masjid at the time of Maghrib. Afterwards, the interval between the Azaan and Iqaamah was lenghthened. The interval was so long that if people came to the Masjid immediately upon hearing the Azaan, then too, they had to wait a considerable time. For this reason, people stopped coming to the Masjid immediately upon listening to the Azaan. Now, people are busy in their work, thinking that the time for Salaah is still a while away, we will complete some work and then leave. Sometimes, they are so involved in their work that the chance to join the Jama'ah lessens. Sometimes, a person can approximate wrongly. In times of before, there were no watches. So people used to approximate the time and come to the Masjid, due to this, they would miss the Jama'ah. People thought of a solution and came up with the idea that someone should announce just before the Salaah about the commencement of the Salaah, so that people may leave their work and come for Salaah. Taking into consideration the times in which we live, the jurists have given permission for tathweeb for Fajr, and they then permitted for the other Salaahs as well. In this way, tathweeb became customary.

But once the tathweeb needed another tathweeb, and the purpose for which the jurists gave permission in the first

place was lost. For this reason, the research scholars have stated that tathweeb is not permissible.

Mulla Ali al Qari  states in clarification of the following statement,

والتثويب حسن في كل صلوة لتواني الناس في الامور الدينية

وقال اصحابنا المتقدمون انه مكروه في غير الفجر لما روى الترمذي وابن ماجة من حديث ابن ابي ليلى عن بلال رضي الله عنه قال : امرني رسول الله صلى الله عليه وسلم ان لا اثوب في شيئ من الصلوة الا في الفجر ، قال اصحابنا : هو ان يقول بين الاذان والاقامة حى على الصلوة حى على الفلاح مرتين ، وقال غيرهم : هو ان يقول في اذان الفجر الصلوة خير من النوم مرتين ، ولما روي ان عليا رضي الله عنه راى مؤذنا يثوب في العشاء قال : اخرجوا هذا المبتدع من المسجد ، وكذا كرهه مالك والشافعي مطلقا .
شرح النقاية ٢٦ □ ١

Our early day scholars have stated that tathweeb is Makruh in Fajr. The reason for this is that Hadhrat Bilal  said that Rasulullaah ρ prohibited me from tathweeb in any Salaah besides Fajr.

Our scholars have stated that the meaning of this is that the Muezzin should call out حى على الصلوة and حى على الفلاح twice between the Azaan and Iqaamah. Other scholars have stated that it means to say الصلوة خير من النوم twice in the Azaan of Fajr.

**Tathweeb is also Makruh because Hadhrat Ali  said when he saw a Muezzin making tathweeb before the Esha Salaah that take this innovator out of the Masjid.**

Similarly, Imam Malik ܴ and Imam Shafi'i ܴ have also said that tathweeb is Makruh for all Salaahs.[179]

In summary, the need for tathweeb arose when the interval between Azaan and Iqaamah was made very lenghthy. If the interval was kept in accordance to necessity, then there would have been no need for tathweeb.

Rasulullaah ρ said,

**واجعل بين اذانك واقامتك قدر ما يفرغ الآكل من اكله والشارب من شربه والمعتصر اذا دخل لقضاء حاجته . مشكوة ٦٣**

"Keep such an interval between your Azaan and Iqaamah that the one who is eating can finish his meal, the one who is drinking can finish his drink, and the one who went to relieve himself can do so."[180]

In the light of this hadith we come to understand **that the maximum period of the interval should be about ten to fifteen minutes.** The purpose of Azaan will be defeated if the period is longer than this. People will listen to the Azaan and not come for Salaah.

## The ruling of special tathweeb

As far as those who are involved in fulfilling the necessities of the Muslims, like the arbitrator, governor, mufti and judge, and teacher. With regards to reminding them when the time for the Jama'ah is, Imam Abu Yusuf ܴ says that it is permissible and Imam Muhammad ܴ says it

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[179] Sharh Niqaayah vol.1 p.62
[180] Mishkaat p.63

is not permissible. The proof of Imam Abu Yusuf ÿ is the following,

**ويدعو رسول الله صلى الله عليه وسلم الى الصلوة . نصب الراية ٢٦٦ □ ١**

Hadhrat Bilal ÿ used to remind Rasulullaah ρ of the time of Salaah.[181]

Due to the fact that the khalifa or ameer is the representative of Rasulullaah ρ, it is good to remind them regarding Salaah. Similarly, **it is also correct to remind those people who are totally involved in the needs of the Muslims.** If these people are not reminded a second time of the time of Salaah, then there will be difficulty in fulfilling the needs of the Muslims if they have to proceed to the Masjid immediately upon listening to the Azaan. Imam Muhammad ÿ that it is incorrect to make an analogy of Rasulullaah ρ and the khalifah and ameer. The reason for this is that when the Muezzin of Makkah, Abu Mahdhurah ÿ went to remind Hadhrat Umar ÿ, Hadhrat Umar ÿ what, is your Azaan not sufficient for us?

However, Imam Malik ÿ says that the Muezzin went to Hadhrat Umar ÿ in order to remind him of the time of Fajr Salaah and he found him sleeping. The Muezzin said, 'Salaah is better than sleep, o leader of the believers'. Hadhrat Umar ÿ ordered the Muezzin to only remind him of the time of Fajr. (Do not say these words in tathweeb, say the tathweeb using other words)[182]

It is known from this narration that the Muezzin used to inform Hadhrat Umar ÿ of the time of Salaah. For this

[181] Nasb ur Raaya vol.1 p.266
[182] Mishkaat p.64

reason, **in order to bring the views of Imam Abu Yusuf ⌡ and Imam Muhammad ⌡ together, the view will be that it will be permissible to remind those Muslims who are physically involved in the works and needs of the Muslims.** (As is learnt from the proof of Imam Abu Yusuf ⌡ and the narration of Imam Malik ⌡). And it will not be permissible to remind those who are not physically involved in fulfilling the needs of the Muslims. (As is understood from the proof of Imam Muhammad ⌡ and the action of Hadhrat Umar ⌉)

**Going from home to home waking others**

It is also **not permissible** for the Muezzin or any other person to go from home to home waking up people after the Azaan of Fajr. However, it is permissible for someone in whom one has trust or someone who has been given permission to wake others. It is explained in Kifaayatul Mufti,

'Question: Can the Muezzin or another person from the locality go around waking up people after the Azaan of Fajr has been called out? If he can, then why, and if he cannot then please clarify.

First Answer: This action is not tathweeb, it has a greater status. Secondly, it is something new and an innovation. There is scope for this if it is done before Azaan with the intention of commanding the good. After Azaan, to do this action will not be free of karaahat.'
Muhammad Kifaayatullah [vol.3 p.19]

Second Answer: In my first answer I pointed out to the fact that going around and waking people in the locality is much more than tathweeb. What this implies is that

tathweeb means that the Muezzin calls out a few special words after the Azaan has been called out. This action is greater in nature considering that it requires people to go to other people's homes, knock on the door and wake them up. This includes a number of individuals as well. This is much more than the famous form of tathweeb explained by the jurists. There was no tathweeb of even the Muezzin in the era of Rasulullaah ρ.

ولم يكن في زمنه صلى الله عليه وسلم ولا في زمن أصحابه (طحطاوي)

**There was no tathweeb in the era of Rasulullaah ρ or the era of the Sahabah ψ.** This action is a conglomeration of a few incorrect things, besides it being something new and an innovation. Firstly, those who wake others and knock at the door of others sometimes knock at the door of those homes where an ill person lives. That person may have not slept the entire night due to pain and difficulty, at that particular time his eyes closed, he now has to wake up and go through more difficulty and pain.

Secondly, there are individuals who hold high positions in this world, and those who awaken others are the poor people who have no status in the eyes of others. So, instead of listening to these poor people, they will swear them. It can be tolerated upto this point. But due to their boldness and out of dare, they can say such things regaring Salaah that can take them to the edge of kufr. (May Allaah save us) This cannot be controlled because this is not an Islaamic country and none can be taken to task. I fear that in such an instance the kufr of these people should not fall upon the shoulders of these people who awaken the others. They have made mistakes as far as

tabligh and advising others is concerned. And because of this a Muslim has become a kaafir (although faasiq).

Thirdly, this action can be a cause of creating pride and haughtiness and looking at others as being low and hating them if these people who awaken others are not trained and are not sincere. **This action was not resorted to in the era of Rasulullaah ρ, even though there were people even in that time who stayed at home (which is known from the narration warning the people who stay at home and do not join the congregation).**

Anyway, this action is definitely Makruh after the Azaan. It is dangerous to go around waking everyone, i.e. knocking at every door (without differentiating) before Azaan. **It is permissible to wake others in a moderate tone while walking in the alleys.** It is good if the person who awakes one is a person that can be trusted and one has given him permission to do so.[183]

## To ring a bell or beat a drum before or after the Azaan

It is **not permissible and a bid'ah** to ring a bell or beat a drum before or after the Azaan in order to inform others of Salaah or to inform them of the time of Salaah. These methods were presented in front of Rasulullaah ρ before the Azaan was prescribed. Rasulullaah ρ however rejected these forms of informing others, saying that they are the ways of other people. That is why it is not permissible to inform others of the time of Salaah by ringing a bell. **There is scope to sound a siren or ring a bell for another purpose, like to inform others of the time of iftaar or sehri.**

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[183] vol.3 p.20

The following is explained in Kifaayatul Mufti,

'It is bid'ah to ring a bell after the Azaan in order to inform others of Salaah.'[184]

Question: Is it permissible to ring a bell before or after Azaan in order to awaken the negligent who are far from the Masjid and the sound of the Azaan does not reach them?

Answer: **Ringing a bell was not in vogue during the era of the pious predecessors. It is possible that the masses will understand it to be part of Shari'ah.** That is why it should be left out. It has the status of being tathweeb after Azaan which is Makruh and a bid'ah.
Muhammad Kifaayatullah [vol.3 p.10]

**To make announcements using the loudspeakers of the Masjid**

The original purpose of installing instruments to make the voice loud in the Masajid is for Azaan. **There is scope to use them for works of Deen that will benefit everyone.** For example, to inform others of a funeral so that people can participate in the Janaaza Salaah, or to inform others of the sighting of the moon, or to announce the time for eid Salaah, or to inform others of an important programme of Deen etc.

As far as those works that are not related to Deen, but are related to the world and making the announcements without taking any exchange for it, or something is taken in exchange for the announcement and the money is used for the Masjid, or an announcemement is made to collect

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[184] vol.3 p.7

funds for the Masjid, then, the principle with regards to such announcements is that if the **announcement is made inside the Masjid or the horn is fit upon the Masjid** or the minaret of the Masjid, then this announcement is not permissible. **The reason for the prohibition of claiming a lost item is just this that the Masjid has not been made for this particular purpose.**[185]

However, if the microphone is outside the Masjid or it is in some room and the horn is fit separate from the Masjid building then there is scope to make such an announcement. This is on condition that it does not become a cause of confusion for people and there is no fear of show and haughtiness being created in those who give charity. And Allaah knows best. – Mufti Sa'eed Ahmad Palanpuri

## A few important rulings

### To wake others for no special programme

**It is not permissible an a bid'ah to make a programme and to go to peoples houses waking them up.** If however, a person is on his way to the Masjid, and there is no special programme, then it is permissible for the person to wake up musallies whose houses they pass. It is permissible to call the Muslims that a person meets on the way to the Masjid for the Salaahs besides Fajr.
Hadhrat Abdullaah bin Dhahfa  says that I was sleeping in the Masjid,

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[185] عن ابي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم : من سمع رجلا ينشد ضالة في المسجد فليقل : لا ردها الله عليك ، فان المساجد لم تبن لهذا . رواه مسلم ، مشكوة ٦٨

فخرج رسول الله صلى الله عليه وسلم فجعل يوقظ الناس : الصلوة الصلوة وكان اذا خرج يوقظ الناس . مسند احمد ٥□٤٢٦

Rasulullaah ρ came out from his home. He woke up the people saying, Salaah! Salaah!. When Rasulullaah ρ used to come out from his home, then he used to wake the people up for Salaah.

Hadhrat Abu Bakrah ⎫ says that I came out for Fajr Salaah with Rasulullaah ρ. Whomsoever he passed, he used to call them to come for Salaah or he used to shake them using his feet.[186]

**To wake ones wife and children**

**It is wajib and necessary to wake up ones family for fard Salaah, and it is Mustahab to wake them up for other nawafil.** It is also necessary to be quite strict.

Hadhrat Uthman bin Abi Al As ⎫ says that I heard Rasulullaah ρ saying, "Hadhrat Dawud υ used to wake his family at a special hour of the night saying, O household of Dawud, stand and perform Salaah because Allaah accepts du'as during this hour."[187]

Hadhrat Ayesha ɡ says,

[186] Mishkaat p.64
[187] Mishkaat p.109

كان رسول الله صلى الله عليه وسلم يصلي وانا معترضة بينه وبين القبلة على الفراش الذي يرقد عليه هو واهله فاذا اراد ان يوتر ايقظني فاوترت . مسند احمد ٢٣١ □ ٦

"Rasulullaah ρ used to perform Salaah. I used to lie down between him and the qibla on the mat upon which he used to lie down with his wives. When he (ρ) wanted to perform witr, then he woke me up and I performed witr."[188]

Hadhrat Abu Hurayrah ⌉ narrates that Rasulullaah ρ said,

"May Allaah have mercy upon that person who wakes up at night and perform Salaah. He wakes up his wife so that she could also perform Salaah. If she does not want to, then he sprinkles water upon her face. May Allaah have mercy upon that woman who wakes up at night and performs Salaah. She wakes up her husband so that he could perform Salaah. If he does not want to then she sprinkles water upon his face."[189]

Hadhrat Abdullaah bin Amr ⌉ says that his father – Amr ⌉ - used to perform that amount of Salaah that Allaah decreed for him. During the last portion of the night he used to awaken his family and say, "Perform Salaah!" He then used to recite the following verse,

وامر اهلك بالصلوة واصطبر عليها ، لا نسألك رزقا نحن نرزقك والعاقبة للتقوى . سورة طه . مشكوة ١١٠

**To wake students and those in ones care**

[188] Musnad Ahmad vol.6 p.231
[189] Mishkaat p.109

One should not be lax in awakening the students of the Madaris and those in one’s care. If they do not wake up the first time, they should be awoken a second time. If someone says anything upon being woken up, he should be warned. Hadhrat Ali  says,

**دخل علي رسول الله صلى الله عليه وسلم وعلى فاطمة رضي الله عنها من الليل فايقظنا للصلوة ، قال : ثم رجع الى بيته فصلى هويا من الليل ، قال : فلم يسمع لنا حسا ، قال : فرجع الينا فايقظنا وقال : قوما فصليا قال : فجلست وانا اعرك عيني واقول : انا والله ما نصلي الا ما كتب لنا انما انفسنا بيد الله ، فاذا شاء ان يبعثنا ، قال : فولى رسول الله صلى الله عليه وسلم وهو يقول ويضرب بيده على فخذه : ما نصلي الا ما كتب لنا ، ما نصلي الا ما كتب لنا ، وكان الانسان اكثر شيئ جدلا . مسند احمد ١□٩١**

“Rasulullaah ρ came to myself and Fatimah g at night to wake us up for Salaah. He then went away to his home and performed Salaah for a certain amount of time.” Hadhrat Ali  says, “Rasulullaah ρ did not hear any sound from us, so he came a second time.” He awoke us and said, “Both of you wake up and perform Salaah.” Hadhrat Ali  said, “I woke up rubbing my eyes, sat up and said, “By Allaah, we can only perform that amount of Salaah that is decreed for us. Our souls are in the control of Allaah. When Allaah wants us to awake, he will decree it so.” Hadhrat Ali  says that Rasulullaah ρ said walking away while hitting his thigh using his hand, “We shall only perform that amount of Salaah that is decreed for us, we shall only perform that amount of Salaah that is decreed for us, and man argues a lot.”

Due to the fact that this was nawafil, Rasulullaah ρ was not strict. Strictness is necessary when it comes to fara’id. Rasulullaah ρ said,

واضربوهم عليها وهم ابناء عشر . أبو داؤد ٧١□١

“Beat them regarding it when they are ten.”[190]

**To appoint somebody to waken others**

It is also permissible to appoint somebody to awaken the students and teachers because they study up until very late at night. It is also necessary to appoint someone to awaken others at ijtimas and jalsas because people sleep very late on these occasions. When Rasulullaah ρ was returning from Khaybar he said to Hadhrat Bilal ⎫,

اكلأ لنا الليل . مشكوة ٦٦

“Protect us for the night.”

**To wake one another in jalsahs and ijtimas**

It is necessary for those who come to ijtimas to awaken the others – whether they be the lecturers, inviters, or listeners – so that Salaah is not made Qada on account of sleeping late.

Hadhrat Dhi Mikhmar ⎫ says that on one journey Rasulullaah ρ appointed me to awaken the others. He said, “But my eyes closed, and they opened very late.” Subsequently, he awoke the others immediately upon waking up. He said to the others, “Did you perform Salaah?” They said, “No.”

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[190] Abu Dawud vol.1 p.71

فايقظ الناس بعضهم بعضا حتى استيقظ النبي صلى الله عليه وسلم . مسند احمد ٤□٩١

So the people began awakening the others until Rasulullaah ρ awoke.[191]

**Conclusion**

By the mercy and blessings of Allaah, all the necessary aspects regarding Azaan and Iqaamah have been discussed. May Allaah bless me and all the Muslims with the divine ability to practice, and may He forgive our shortcomings, and may He grant us the ability to tread the path of his pleasure.

ربنا آتنا في الدنيا حسنة وفي الآخرة حسنة وقنا عذاب النار ، اللهم أصلح لنا شأننا كله ، وصغر في أعيننا الدنيا ، وعظم لنا الآخرة ، واجعلنا مقيمي الصلوة وذرياته ، ربنا وتقبل دعاء ، ربنا اغفر لنا ولإخواننا الذين سبقونا بالإيمان ولا تجعل في قلوبنا غلا للذين آمنوا ، ولا تجعل في عنقنا ظلامة ، وتب علينا إنك أنت التواب الرحيم ، وصلى الله على سيدنا ومولانا محمد وعلى آله وأصحابه أجمعين ، وعلى الذين اتبعوهم بإحسان إلى يوم الدين ، والحمد لله رب العلمين (آمين يا رب العلمين)

O our Rabb, bless us with goodness in this world and goodness in the hereafter, and save us from the punishment of the fire. O Allaah, set aright all our affairs, and make the world small in our eyes, and make the hereafter great in our eyes. Make me and my offspring of those who establish Salaah. O our Rabb, accept my du’a. O our Rabb, forgive us and our brothers who have passed before us in the state of Iman, and do not place displeasure in our hearts regarding those who believe. Do not place

191 Musnad Ahmad vol.4 p.91

upon our necks rights that we will be questioned about. Turn your attention to us, indeed you are the accepter of repentance, and Most Merciful. May peace and salutations be upon our noble guide and master, Muhammad ρ and upon his family and all his companions, and upon those who follow them in goodness until the Day of Judgement. And all praise is due to Allaah, Rabb of the worlds. (Amin)

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